

*Manav Dharma Shastra*

OR

*The Institutes  
of Manu*

*Code of Hindu Laws*

Edited by

*Graves Chamney Haughton*

Vol. II Sanskrit Text



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## PREFACE

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HAVING been for some time engaged in preparing the Institutes of Menu for publication in the Sanscrit language, it appeared to me, that as Sir WILLIAM JONES's translation had been long out of print, a new edition would not only be acceptable to the publick at large, but more especially to those engaged in the study of the Sanscrit language, as the great difficulty of the original text made some help of the kind indispensable. In consequence the version of the learned translator has been carefully revised and compared; and as variations, though of trifling importance, have been discovered, they have been carefully recorded at the end of the work. The discrepancies in question may have arisen from some variety in the readings of the manuscripts consulted by Sir WILLIAM JONES. It appeared, however, advisable to take some notice of those which seemed of most importance to the Sanscrit student. The learned translator intended, as he has stated in his Preface, to mark by *Italick* letters all that he

had borrowed from the Commentators on Menu, and to print the text of his author in *Roman* letters; an arrangement that was intended to afford the reader a precise idea of the original work. It will easily be understood by persons accustomed to the preparation of works for the press, that a rule like this would be occasionally forgotten. And indeed it has sometimes, though rarely, occurred, that passages have been printed in *Italick* that should have been put in *Roman* letters. Every attention has therefore been paid to fulfil the translator's intentions, and the reader may be certain that this singularly interesting record of antiquity is now submitted to him with an exactness and fidelity not attained in the former editions. But it is fair to state, that the first and twelfth books are those which are least literal: this is more particularly the case with the latter. The peculiarity of the doctrines contained in these books will account for the fact, and at the same time explain the difficulty the learned translator laboured under in conveying ideas so novel in their nature to the English reader. When, however, the probable antiquity of the original work, and the occasional obscurity of some of its texts, are considered, it must be conceded, that the translator has been generally happy in his interpretation. The great celebrity which has attended the work  
since

since its first appearance in England, encourages a hope that its republication will meet the approbation of those, who, though unacquainted with Oriental literature, take an interest in whatever regards the history of the human mind, and the progress of civilization, to which European nations are under so many obligations.

G. C. HAUGHTON.

*East India College, Herts,*  
*6th Jan. 1825.*

श्री

मानवधर्मशास्त्रम्

भृगुप्रोक्तम्

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श्रीयुद्धयेवसूहोदनेन

शुद्धकृतम्

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लण्डनराजधान्याम्

मुद्रितम्

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संवत्

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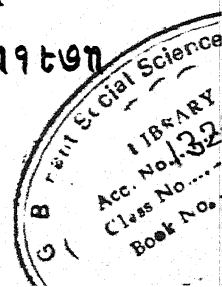
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 शेषाणामानृशंस्यार्थम्प्रदद्यात्पुत्रजीवनम् ॥१६३॥  
 षष्ठन्तुक्षेत्रजस्यांशम्प्रदद्यात्पैतृकाङ्गनात् १  
 औरसोविभजन्दायम्पित्र्यम्पंचममेववा ॥१६४॥  
 औरसक्षेत्रजौपुत्रौपितृऋक्थस्यभागिनौ १  
 दशापरेतुक्रमशोगोत्रऋक्थांशभागिनः ॥१६५॥  
 स्वेक्षेत्रेसंस्कृतायान्तुस्वयमुत्पादयेद्वियम् १  
 तमौरसंविजानीयात्पुत्रमथमकल्पितम् ॥१६६॥  
 यस्तल्पजःप्रमीतस्यक्लीवस्ययाधितस्यवा १  
 स्वधर्मेणनियुक्तायांसपुत्रःक्षेत्रजःस्मृतः ॥१६७॥  
 मातापितावादद्यातांयमद्भिःपुत्रमापदि १  
 सदृशम्प्रोतिसंयुक्तंसंज्ञेयोदत्त्रिमःसुतः ॥१६८॥  
 सदृशन्तुप्रकुर्याद्यंगुणद्रोषविचक्षणम् १  
 पुत्रम्पुत्रगुणैर्युक्तंसंविज्ञेयश्चकृत्रिमः ॥१६९॥

- उत्पद्यतेगृहेयस्यनचज्ञायेलकस्यसः १
- सगृहेगूढउत्पन्नस्तस्यस्याद्यस्यतल्पजः ॥१७०॥
- मातापितृभ्यामुत्सृष्टन्तयोरन्यतरेणवा १
- यम्पुत्रम्परिगृह्णीयादपविद्धःसउच्यते ॥१७१॥
- पितृवेश्मनिकन्यातुयम्पुत्रंजनयेद्रहः १
- तंकानानंवदेन्नाम्नावोदुःकन्यासमुद्भवम् ॥१७२॥
- यागर्भिणीसंस्क्रियतेज्ञाताज्ञातापिवासती १
- वोदुःसगर्भोभवतिसहोढइतिचोच्यते ॥१७३॥
- क्रीणीयाद्यस्त्वपत्यार्थम्मातापित्रोर्यभन्तिकात् १
- सक्रीतकःसुतस्तस्यसदृशोसदृशोपिवा ॥१७४॥
- यापत्यावापरित्यक्ताविधवावास्वयेच्छया १
- उत्पादयेत्पुनर्भूत्वासपौनर्भवउच्यते ॥१७५॥
- साचेदक्षतयोनिःस्यात्तत्रप्रत्यागतापिवा १
- पौनर्भवेनभर्त्रीसापुनःसंस्कारमर्हति ॥१७६॥
- मातृपितृविहीनोयस्त्यक्तोवास्यादकारणात् १
- आत्मानंस्पर्शयेद्यस्मैस्वयन्दत्तस्तुसःस्मृतः ॥१७७॥
- यम्ब्राह्मणस्तुशूद्रायांकामादुत्पादयेत्सुतम् १
- सपारयन्नेवशवस्तस्मात्पारशवःस्मृतः ॥१७८॥

- दास्यांवादासदास्यांवायःशूद्रस्यसुतोभवेत् १
- सोऽनुज्ञातोहरेदंशमितिधर्मोयवस्थितः ॥१७९॥
- क्षेत्रजादीन्सुतानेतानेकादशयथोदितान् १
- पुत्रप्रतिनिधीनाहुःक्रियालोपान्मनीषिणः ॥१८०॥
- ग्रहतेऽभिहिताःपुत्राःप्रसंगादन्यवीजजाः १
- यस्यतेवीजतोजातास्तस्यतेनेतरस्यतु ॥१८१॥
- भ्रातृणामेकजातानामेकचेत्पुत्रवान्भवेत् १
- सर्वास्तांस्तेनपुत्रेणपुत्रिणोभनुरब्रवीत् ॥१८२॥
- सर्वासामेकपत्नीनामेकाचेत्पुत्रिणीभवेत् १
- सर्वास्तास्तेनपुत्रेणप्राहपुत्रवतीर्मनुः ॥१८३॥
- त्रेयसःत्रेयसोऽलाभेपापीयानृक्थमर्हति १
- बहवश्चेतुसदृशाःसर्वेऽव्यस्यभागिनः ॥१८४॥
- नभ्रातरोनपितरःपुत्राव्यस्यहराःपितुः १
- पिताहरेदपुत्रस्यव्यस्यभ्रातरएवच ॥१८५॥
- त्रयाणामुदकंकार्यंत्रिषुपिण्डःप्रवर्तते १
- चतुर्थःसम्प्रदातैषाम्पंचमोनोपपद्यते ॥१८६॥
- अनन्तरःसपिण्डाद्वस्तस्यतस्यधनम्भवेत् १
- अतउर्ध्वसकुल्यःस्यादाचार्यःशिष्यएववा ॥१८७॥



- सर्वेषामप्यभावेतुब्राह्मणाऋक्थभागिनः १
- त्रैविद्याःशूचयोदान्तास्तथाधर्मेनिहीयते ॥१९८८॥
- अहार्य्यम्ब्राह्मणद्रथंराज्ञानित्यमितिस्थितिः १
- इतरेषान्तुवर्णानांसर्वाभावेहरेन्नृपः ॥१९८९॥
- संस्थितस्यानपत्यस्यसगोत्रात्पुत्रमाहरेत् १
- तत्रयद्वक्थजातंस्यात्तत्रस्मिन्प्रतिपादयेत् ॥१९९०॥
- इतुयौविवदेयातान्द्वाभ्यांजातौस्त्रियाधने १
- तयोर्यद्यस्यपित्र्यंस्यात्तत्सगृहीतनेतरः ॥१९९१॥
- जनन्यांसंस्थितायान्तुसमंसर्वेसहोदराः १
- भजेरन्मातृकंऋक्थम्भगिन्यश्चसनाभयः ॥१९९२॥
- यास्तासांस्युर्दुहितरस्तासामपियथार्हतः १
- मातामस्त्राधनात्किञ्चित्प्रदेयम्प्रीतिपूर्वकम् ॥१९९३॥
- अध्यग्न्यध्यावाहनिंकन्दतंचप्रीतिकर्मणि १
- भ्रातृमातृपितृप्राप्तंषड्विधंस्त्रीधजंस्मृतम् ॥१९९४॥
- अन्वाधेयंचयद्भुत्पत्याप्रीतेनचैवयत् १
- पत्यौजीवतिवृत्तायाःप्रजायास्तद्धनम्भवेत् ॥१९९५॥
- ब्राह्मदेवार्षगान्धर्वप्राजापत्येषुयद्वसु १
- अप्रजायामतीतायाम्भर्तुरेवतदिष्यते ॥१९९६॥



- यन्त्वस्याः स्याद्जनन्दतं विवाहेष्वासुरादिषु १
- अप्रजायामतीतायाम्मातापित्रोस्तदिथते ॥१९७॥
- स्त्रियान्तुयद्भवेद्वितम्पित्रादतंकथंचन १
- ब्राह्मणीतद्धरेत्कन्यातदपत्यस्यवाभवेत् ॥१९८॥
- ननिर्हीरंस्त्रियः कुर्युः कुटुम्बाद्बहुमध्यगात् १
- स्वकादपिचविताञ्जिस्वस्यभर्तुरनाशया ॥१९९॥
- पत्यौजीवतियः स्त्रीभिरलंकारोद्धृतोभवेत् १
- नतम्भजेरन्दायादाभजमानाः पतन्ति ते ॥२००॥
- अनंशौक्लीवपतितौजात्यन्धबधिरौतथा १
- उन्मत्तजउभूकाश्चयेचकेचिन्निरिन्द्रियाः ॥२०१॥
- सर्वेषामपितुन्याय्यन्दातुंशक्त्यामनीषिणा १
- यासाङ्कादनमत्यन्तम्पतितोत्सददद्भवेत् ॥२०२॥
- यद्यर्थितातुदारैः स्यात्क्लीवादीनांकथंचन १
- तेषामुत्पन्नतन्तूनामपत्यन्दायमर्हति ॥२०३॥
- यत्किंचित्पितरिप्रेतेधनंज्येष्ठोऽधिगच्छति १
- भागोयवीयसन्तत्रयदिविद्यान्नुपालिनः ॥२०४॥
- अविद्यानान्तुसर्वेषामीहातश्चेद्धनम्भवेत् १
- समस्तत्रविभागः स्यादपित्र्यइतिधारणा ॥२०५॥

- विद्याधनन्तुयद्यस्यतत्तस्यैवधनम्भवेत् १
- मैत्र्यमौद्वाहिकंचैवमाधुपर्किकमेवच ॥२०६॥
- भ्रातृणांयस्तुनेहेतधनंशक्तःस्वकर्मणा १
- सनिर्भीज्यःस्वकादंशात्किंचिद्वत्त्वोपजीवनम् ॥२०७॥
- अनुपध्नन्पितृद्रव्यंश्रमेणयदुपाज्जितम् १
- स्वयमीहितलब्धन्तन्नाकामोदातुमर्हति ॥२०८॥
- पैतृकन्तुपिताद्रव्यमनवाप्तंयदाप्नुयात् १
- नतत्पुत्रैर्भजेत्सार्धमकामःस्वयमज्जितम् ॥२०९॥
- विभक्ताःसहजीवन्तोविभजेरन्पुनर्यदि १
- समस्तत्रविभागःस्याज्ज्यैष्ठ्यन्तत्रनविद्यते ॥२१०॥
- येषांज्येष्ठःकनिष्ठोवाहीयेतांशप्रदानतः १
- अग्नयेतान्यतरोवाःपितस्यभागोनलुप्यते ॥२११॥
- सोदर्याविभजेरंस्तंसमैत्यसहिताःसमम् १
- भ्रातरोयेचसंसृष्टाभगिन्यश्चसनाभयः ॥२१२॥
- योज्येष्ठोविनिकुर्वीतलोभाद्भ्रातृन्यवीयसः १
- सोऽज्येष्ठःस्यादभागश्चनियन्तयश्चराजभिः ॥२१३॥
- सर्वेवविकर्मस्थानार्हन्तिभ्रातरोधनम् १
- नवादत्वाकनिष्ठेभ्योज्येष्ठःकुर्वीतयौतकम् ॥२१४॥

- भ्रातृणामविभक्तानांयद्युत्थानम्भवेत्सह १
- नपुत्रभागंविषमम्पितादद्यात्कथंचन ॥२१५॥
- उर्ध्वविभागाज्जातस्तुपित्र्यमेवहरेद्धनम् १
- संसृष्टास्तेनवायेस्युर्विभजेतसतैःसह ॥२१६॥
- अनपत्यस्यपुत्रस्यमातादायमवाप्नुयात् १
- मातर्यपिचवृत्तायाम्पितुर्माताहरेद्धनम् ॥२१७॥
- ऋणेधनेचसर्वस्मिन्प्रविभक्तेयथाविधि १
- पश्चाद्दृश्येतयत्किंचित्तत्सर्वसमतान्नयेत् ॥२१८॥
- वस्त्रम्पत्रमलंकारंकृतान्नमुदकंस्त्रियः १
- योगक्षेमम्प्रचारंचनविभाज्यम्प्रचक्षते ॥२१९॥
- अयमुक्तोविभागोवःपुत्राणांचक्रियाविधिः १
- क्रमशःक्षेत्रजादीनान्धूतधर्मन्निबोधत ॥२२०॥
- धूतंसमाह्वयंचैवराजाराष्ट्रान्निवारयेत् १
- राजान्तकरणावेतौडौदोषीपृथिवीक्षिताम् ॥२२१॥
- प्रकाशमेतत्तात्स्कर्ययद्देवनसमाह्वयौ १
- तयोर्नित्यम्प्रतीघातेनृपतिर्यत्नवान्भवेत् ॥२२२॥
- अप्राणिभिर्यत्क्रियतेतत्लोकेधूतमुच्यते १
- प्राणिभिःक्रियतेयस्तुसविज्ञेयःसमाह्वयः ॥२२३॥

द्यूतंसमाह्वयंचैवयःकुर्व्यात्कारयेतवा १

तान्सर्वान्धातयेद्राजाशूद्रांश्चद्विजलिङ्गिनः ॥२२४॥

कितवान्कुशीलवान्क्रूरान्पाषंडस्थान्मानवान् १

विकर्मस्थाञ्छौण्डिकांश्चक्षिप्रन्निर्वीसयेत्पुरात् ॥२२५॥

एतेराष्ट्रेवर्तमानाराज्ञःप्रच्छन्नतस्कराः १

विकर्मक्रिययानित्यम्बाधन्तेभद्रिकाःप्रजाः ॥२२६॥

द्यूतमेतत्पुराकल्पेदृष्टंवैरकरम्महत् १

तस्माद्यूतन्नसेवेतहास्यार्थमपिबुद्धिमान् ॥२२७॥

प्रच्छन्नंवाप्रकाशंवातन्निषेवेतयोनरः १

तस्यदण्डविकल्पःस्याद्यथेष्टंनृपतेस्तथा ॥२२८॥

क्षत्रविद्रुशूद्रयोनिस्तुदण्डन्दातुमशक्नुवन् १

आनृण्यंकर्मणागच्छेद्विप्रोदद्याच्छनैःशनैः ॥२२९॥

स्त्रीबालोन्मत्तवृद्धानान्दरिद्राणांचरोगिणाम् १

शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥२३०॥

येनियुक्तास्तुकार्येषुहन्युःकार्याणिकार्यिणाम् १

धनोष्मणापचमानास्तान्निःस्वान्कारयेन्नृपः ॥२३१॥

कूटशासनकर्तृश्चप्रकृतीनांचदूषकान् १

स्त्रीबालब्राह्मणघ्नांश्चहन्याद्विद्रसेविनस्तथा ॥२३२॥

तीरितंचानुशिष्टंचयत्रकृचनयद्भवेत् १  
 कृतन्तद्धर्मतोविद्यान्तद्भूयोनिवर्तयेत् ॥२३३॥  
 अमात्याःप्राड्विवाकोवायत्कुर्युःकार्यमन्यथा १  
 तत्स्वयंनृपतिःकुर्यान्तान्सहस्रंचदण्डयेत् ॥२३४॥  
 ब्रह्महाचसुरापश्चस्तेयीचगुरुतल्पगः १  
 एतेसर्वेपृथग्ज्ञेयामहापातकिनोनराः ॥२३५॥  
 चतुर्णामपिचैतेषाम्प्रायश्चित्तमकुर्वताम् १  
 शारीरन्धनसंयुक्तन्दण्डन्धर्म्यम्प्रकल्पयेत् ॥२३६॥  
 गुरुतल्पेभगःकार्यःसुरापानेसुराध्वजः १  
 स्तेयेचश्वपदंकार्यम्ब्रह्महण्यशिराःपुमान् ॥२३७॥  
 असम्भोज्यालसंयाज्याअसंपाठ्याःविवाहिनः १  
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- सग्निदान्भक्तदंष्ट्रैवतथाशस्त्रावकाशदान् १
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- समैर्हि विषमं यस्तु च रे द्वैर्मूल्यतोऽपि वा १  
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- अष्टौमांसान्यथादित्यस्तोयंहरतिरश्मिभिः १  
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 परामप्यापदम्प्राप्तोब्राह्मणान्नप्रकोपयेत् १  
 तेत्वेनंकुपिताहन्युःसद्यःसबलवाहनम् ॥३१३॥

- यैःकृतःपर्यभक्ष्योऽग्निरपेक्षश्चमहोदधिः १  
 क्षयीचाप्यायितःसोमःकोननश्येत्प्रकोप्यतान् ॥३१४॥  
 लोकानन्यान्सृजेयुर्येलोकपालांश्चकोपिताः १  
 देवान्कुर्युरदेवांश्चकःक्षिण्वंस्तान्समृध्नुयात् ॥३१५॥  
 यानुपाश्रित्यतिष्ठन्तिलोकादेवाश्चसर्वदा १  
 ब्रह्मचैवधनंयेषांकोहिंस्यात्तानजिजीविषुः ॥३१६॥  
 अविद्वांश्चैवविद्वांश्चब्राह्मणोदैवतम्महत् १  
 प्रणोतश्चाप्रणपितश्चयथाऽग्निर्यदैवतम्महत् ॥३१७॥  
 श्मशानेष्वपितेजस्वीपावकोनैवदुष्यति १  
 हूयमानश्चशेषुभूयएवाभिवर्द्धते ॥३१८॥  
 एवंयद्यप्यनिष्टेषुवर्तन्तेसर्वकर्म्मसु १  
 सर्वथाब्राह्मणाःपूज्याःपरमन्दैवतंहितम् ॥३१९॥  
 क्षत्रस्यातिप्रवृद्धस्यब्राह्मणान्प्रतिसर्वशः १  
 ब्रह्मैवसन्नियन्तृस्यात्क्षत्रंहिब्रह्मसम्भवम् ॥३२०॥  
 अद्भ्योऽग्निरब्रह्मतःक्षत्रमश्मनोलोहमुत्थितम् १  
 तेषांसर्वत्रगन्तेजःस्वामुयोनिषुशाम्यति ॥३२१॥  
 नाब्रह्मक्षत्रमृध्नेतिनाक्षत्रम्ब्रह्मवर्द्धते १  
 ब्रह्मक्षत्रंचसम्पृक्तमिहचामुत्रवर्द्धते ॥३२२॥

- दत्त्वाधनन्तुविप्रभ्यःसर्वदण्डसमुत्थितम् १
- पुत्रेराज्यंसमासृज्यकुर्वीतप्रायणंरणे ॥३२३॥
- एवंवरन्सदायुक्तोराजधर्मेषुपार्थिवः १
- हितेषुचैवलोकस्यसर्वीनभृत्यान्नियोजयेत् ॥३२४॥
- एषोऽखिलःकर्मविधिरुक्तोराज्ञःसनातनः १
- द्वमंकर्मविधिंविद्यात्क्रमशोवैश्यशूद्रयोः ॥३२५॥
- वैश्यस्तुकृतसंस्कारःकृत्वादारपरियहम् १
- वार्तायान्नित्ययुक्तःस्यात्पशूनांचैवरक्षणे ॥३२६॥
- प्रजापतिर्हिवैश्यायसृष्ट्वापरिददेपशून् १
- ब्राह्मणायचराज्ञेचसर्वाःपरिददेप्रजाः ॥३२७॥
- नचवैश्यस्यकामःस्यान्नरक्षेयम्पशूनिति १
- वैश्येचेच्छतिनान्येनरक्षितव्याःकथंचन ॥३२८॥
- मणिमुक्ताप्रवालानांलोहानान्तान्तवस्यच १
- गन्धानांचरसानांचविद्यादर्थबलाबलम् ॥३२९॥
- वीजानामुप्तिविच्चस्यात्क्षेत्रदोषगुणस्यच १
- मानयोगंचजानीयान्नुलायोगांश्चसर्वशः ॥३३०॥
- सारासारंचभाण्डानान्देशानांचगुणागुणान् १
- लाभालाभंचपण्यानांपशूनाम्परिवर्द्धनम् ॥३३१॥

भत्यानां बभूतिं विद्याद्वाषाञ्च विविधानृणाम् ।  
 द्रव्याणां स्थानयोगांश्च क्रयविक्रयमेव च ॥३३२॥  
 धर्मेण च द्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम् ।  
 दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः ॥३३३॥  
 विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम् ।  
 शुश्रूषेव तु शूद्रस्य धर्मो नैःश्रेयसः परः ॥३३४॥  
 शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।  
 ब्राह्मणापाश्रयोनित्यमुत्कृष्टां जातिमश्नुते ॥३३५॥  
 एषोऽन्नापदिवर्णीनामुक्तः कर्मविधिः शुभः ।  
 आपद्यपि हियस्तेषां क्रमशस्तन्निबोधत ॥३३६॥

॥ इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ नवमोऽध्यायः ॥



॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायान्दशमोऽध्यायः ॥

अधीयोरंस्त्रयोवर्णीःस्वकर्मस्थाद्विजातयः १  
 प्रब्रूयाद्ब्राह्मणस्त्वेषान्नेतरावितिनिश्चयः ॥१॥  
 सर्वेषाम्ब्राह्मणोविद्यादृत्युपायान्यथाविधि १  
 प्रब्रूयादितरेभ्यश्चस्वयंचैवतथाभवेत् ॥२॥  
 वैशेष्यात्प्रकृतिश्रैष्ठ्यानियमस्यचधारणात् १  
 संस्कारस्यविशेषाच्चवर्णीनाम्ब्राह्मणःप्रभुः ॥३॥  
 ब्राह्मणःक्षत्रियोवैश्यस्त्रयोवर्णीद्विजातयः १  
 चतुर्थेकजातिस्तुशूद्रोनास्तितुपंचमः ॥४॥  
 सर्ववर्णेषुतुल्यासुपत्नीष्वक्षतयोनिषु १  
 आनुलोम्येनसम्भूताजात्याज्ञेयास्तएवते ॥५॥  
 स्त्रीष्वनन्तरजातासुद्विजैरूत्पादितान्सुतान् १  
 सद्यशानेवतानाहुर्मातृदोषविगर्हितान् ॥६॥  
 अनन्तरासुजातानांविधिरेषसनातनः १  
 द्वेकान्तरासुजातानान्धर्म्यविद्यादिमंविधिम् ॥७॥

ब्राह्मणाद्वैश्यकन्यायामम्बष्ठोनामजायते १

निषादःशूद्रकन्यायांयःपारशवउच्यते ॥८॥

क्षत्रियाच्छूद्रकन्यायांक्रूराचारविहारवान् १

क्षत्रशूद्रवपुर्जन्तुर्योनामप्रजायते ॥९॥

विप्रस्यत्रिषुवर्णेषुनृपतेर्वर्णयोर्द्वयोः १

वैश्यस्यवर्णेचैकस्मिन्षडेतेऽपसदाःस्मृताः ॥१०॥

क्षत्रियाद्विप्रकन्यायांसूतोभवतिजातितः १

वैश्यान्मागधवैदेहौराजविप्रांगनासुतौ ॥११॥

शूद्रादायोगवःक्षत्ताचण्डालश्चाधमोनृणाम् १

वैश्यराजन्यविप्रासुजायन्तेवर्णसंकराः ॥१२॥

एकान्तरेत्वानुलोम्यादम्बष्ठोयौयथास्मृतौ १

क्षत्रवैदेहकौतडत्प्रातिलोम्येऽपिजन्मनि ॥१३॥

पुत्रायेऽनन्तरस्त्रीजाःकमेणोक्ताविजन्मनाम् १

ताननन्तरनाम्नस्तुमातृदोषात्प्रचक्षते ॥१४॥

ब्राह्मणादुयकन्यायामावृतोनामजायते १

आभीरोऽम्बष्ठकन्यायामायोगवन्तुधिग्वणः ॥१५॥

आयोगवश्चक्षत्ताचचण्डालश्चाधमोनृणाम् १

प्रातिलोम्येन जायन्तेशूद्रादपसदाश्चयः ॥१६॥

- वैश्यान्मागधवैदेहौक्षत्रियात्सूतएवतु १
- प्रतीपमेतेजायन्तेपरेऽप्यपसदास्त्रयः ॥१७॥
- जातोनिषादाच्छूद्रायांजात्याभवतिपुक्कसः १
- शूद्राज्जातोनिषाद्यान्तुसवैकुक्कुटकःस्मृतः ॥१८॥
- क्षत्रुर्जातस्तथोग्रायांश्वपाकइतिकीर्त्यते १
- वैदेहकेनत्वम्बुष्यामुत्पन्नोवेणुच्यते ॥१९॥
- द्विजातयःसवणीसुजनयन्त्यव्रतांस्तुयान् १
- तान्सावित्रीपरिभ्रष्टान्ब्रात्यानिति विनिर्दिशेत् ॥२०॥
- ब्रात्यानुजायतेविप्रात्पापात्माभूर्जकण्टकः १
- आवन्त्यवाटधानौचपुष्पधःशैखरवच ॥२१॥
- अल्लोमल्लश्चराजन्याद्वात्यान्निच्छिविरेवच १
- नटश्चकरणश्चैवखसोद्रविउवच ॥२२॥
- वैश्यानुजायतेब्रात्यात्सुधन्वाचार्यएवच १
- कारुषश्चविजन्माचमैत्रःमात्वतएवच ॥२३॥
- यभिचारेणवणीनामवेद्यावेदनेनच १
- स्वकर्मणांचत्यागेनजायन्तेवर्णसंकराः ॥२४॥
- संकीर्णियोनयोयेतुप्रतिलोमानुलोमजाः १
- अन्योऽन्ययतिषक्ताश्चतान्प्रवक्ष्याम्यशेषतः ॥२५॥

सूतोवैदेहकश्चैव चण्डालश्च नराधमः १

मागधः क्षत्रजातिश्च तथा योगवत् एव च ॥२६॥

एतेषु दस दृशान्वर्णीन् जनयन्ति स्वयोनिषु १

मातृजात्याम् प्रसूयन्ते प्रवरा सुचयोनिषु ॥२७॥

यथा त्रयाणां वर्णीनान् द्वयोरात्मास्य जायते १

आनन्तर्यात्स्वयोन्यान्तु तथा वास्तेष्वपि ब्रह्मात् ॥२८॥

ते चापि वास्मान् सुबहून्स्ततोऽप्यधिकदूषितान् १

परस्परस्य दारेषु जनयन्ति विगर्हितान् ॥२९॥

यथैव शूद्रो ब्राह्मण्यां वास्वं जन्तुम् प्रसूयते १

तथा वास्वतरं वास्वश्चातुर्वर्ण्ये प्रसूयते ॥३०॥

प्रतिकूलं वर्तमाना वास्वा वास्वतरान् पुनः १

हीना हीनान् प्रसूयन्ते वर्णीन् पंचदशैव तु ॥३१॥

प्रसाधनोपचारज्ञमदसम् दासजीवनम् १

सैरिन्द्रं वागुरावृत्तिं सूते दस्युरयोगवे ॥३२॥

मैत्रेयकन्तु वैदेहो माधुकंसम् प्रसूयते १

नृन् प्रशंसत्य जलं यो घण्टातिा उः शृणोदये ॥३३॥

निषादो भार्गवं सूते दासन्नौ कर्मजीविनम् १

कैवर्तमिति यम्प्राहुरायावर्तनिवासिनः ॥३४॥

मृतवस्त्रभृत्स्वनार्यासुगर्हितान्नाशनासुच १  
 भवन्त्यायोगवीष्वेतेजातिहीनाःपृथक्त्रयः ॥३५॥  
 कारावरोनिषादातुचर्मकारःप्रसूयते १  
 वैदेहिकादन्धमेदौवहिर्यामप्रतिश्रयौ ॥३६॥  
 चण्डालात्पाण्डुसोपाकस्त्वक्सारथ्यवहारवान् १  
 आहिण्डकोनिंषादेनवैदेह्यामेवजायते ॥३७॥  
 चण्डालेनतुसोपाकोभूलथसनवृत्तिमान् १  
 पुष्कस्यांजायतेपापःसदासज्जनगर्हितः ॥३८॥  
 निषादस्त्रीतुचण्डालात्पुत्रमन्त्यावसायिनम् १  
 श्मशानगोचरंमृतेवाद्यानामपिगर्हितम् ॥३९॥  
 संकरेजातयस्त्वेताःपितृमातृप्रदर्शिताः १  
 प्रच्छन्नावाप्रकाशावावेदितयाःस्वकर्मभिः ॥४०॥  
 सजातिजानन्तरजाःषट्सुताद्विजधर्मिणः १  
 शूद्राणान्नुसधर्मीणःसर्वेऽपध्वंसजाःस्मृताः ॥४१॥  
 तपोवीजप्रभावैस्तुतेगच्छन्तियुगेयुगे १  
 उत्कर्षचापकर्षचमनुथेष्विहजन्मतः ॥४२॥  
 शनकैस्तुक्रियालोपादिमाःक्षत्रियजातयः १  
 वृषलत्वंगतालोकेब्राह्मणादर्शनेनच ॥४३॥

पौण्ड्रकाञ्चौड्रविडाःकाञ्चोजायवनाःशंकाः १

पारदापह्नुवाञ्चीनाःकिरातादरदाःखशाः ॥४४॥

मुखबाहूरूपज्जानांयालोकेजातयोवहिः १

म्लेच्छवाचश्चार्यवाचःसर्वेतेदस्यवःस्मृताः ॥४५॥

येद्विजानामपसदायेचापध्वंसजाःस्मृताः १

तेनिन्दितैर्वर्तयेयुर्द्विजानामेवकर्मभिः ॥४६॥

सूतानामश्वसारथ्यमम्बष्ठानांचिकित्सनम् १

वैदेहकानांस्त्रीकार्यम्मागधानांवणिकपथः ॥४७॥

मत्स्यघातोनिषादानान्त्वष्टिस्त्वायोगवस्यच १

मेदान्धचुंचुमङ्गनामारण्यपशुहिंसनम् ॥४८॥

क्षत्रयपुक्कसानान्तुविलौकोबधबन्धनम् १

धिग्वणानांचर्मकार्यवेणानाम्भाण्डवादनम् ॥४९॥

चैत्यद्रुमश्मशानेषुशैलेषूपवनेषुच १

वसेयुरेतेविज्ञानावर्तयन्तःस्वकर्मभिः ॥५०॥

चण्डालश्वपचानान्तुवहिर्यामात्प्रतिश्रयः १

अपपात्राश्चकर्तृयाधनमेषांश्वगर्दभम् ॥५१॥

वासांसिमृतचेत्त्रनिभिन्नभाण्डेषुभोजनम् १

काष्णीयसमलंकारःपरिव्रज्याचनित्यशः ॥५२॥

- नतैःसमयमन्विच्छेत्पुरुषोधर्ममाचरन् १  
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 अन्नमेषाम्पराधीनन्देयस्याङ्गिन्नभाजने १  
 रात्रौनविचरेयुस्तेयामेषुनगरेषुच ॥५४॥  
 दिवाचरेयुःकार्यार्थचिद्विताराजशासनैः १  
 अबान्धवंशवंचैवनिर्हरेयुरितिस्थितिः ॥५५॥  
 बध्याश्चहन्युःसततंयथाशास्त्रंनृपाज्ञया १  
 बध्यवासांसिगृह्णीयुःशय्याश्चाभरणानिच ॥५६॥  
 वर्षापेतमविज्ञातन्नरंकलुषयोनिजम् १  
 आर्यरूपमिवानार्यकर्मभिःस्वैर्विभावयेत् ॥५७॥  
 अनार्यतानिष्ठुरताक्रूरतानिष्क्रियात्मता १  
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 पित्र्यंवाभजतेशीलम्मातुर्वोभयमेववा १  
 नकथंचनदुर्योनिःप्रकृतिंस्वान्नियच्छति ॥५९॥  
 कुलेमुख्येऽपिजातस्ययस्यस्याद्योनिःसंकरः १  
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 यत्रत्वतेपरिध्वंसाज्जायन्तेवर्णदूषकाः १  
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स्त्रीबालाभ्युपपत्तौचवासानांसिद्धिकारणम् ॥६२॥

अहिंसासत्यमस्तेयंशौचमिन्द्रियनियमः १

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शूद्रायाम्ब्राह्मणाज्जातःश्रेयसाचेत्प्रजायते १

अश्रेयाञ्छ्रेयसींजातिंगच्छत्यासप्तमाद्युगात् ॥६४॥

शूद्रोब्राह्मणतामेतिब्राह्मणश्चैतिशूद्रताम् १

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अनार्यायांसमुत्पन्नोब्राह्मणान्तुयदृच्छया १

ब्राह्मण्यामप्यनार्यान्तुश्रेयस्त्वंकृतिचेद्भवेत् ॥६६॥

जातोनार्यामनार्यायामार्यादार्योभवेद्गुणैः १

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 अवीजकमपिक्षेत्रं केवलं स्थण्डिलम्भवेत् ॥७१॥  
 यस्माद्वीजप्रभावेणतिर्यग्जाञ्छयोऽभवत् ।  
 पूजिताञ्चप्रशस्ताञ्चतस्माद्वीजम्प्रशस्यते ॥७२॥  
 अनार्य्यमार्य्यकर्मणिभार्य्यचानार्य्यकर्मिणम् ।  
 सम्प्रधार्य्याब्रवीद्वातानसमैनासमाविति ॥७३॥  
 ब्राह्मणाब्रह्मयोनिस्थायेस्वकर्मण्यवस्थिताः ।  
 तेसम्यगुपजीवेयुःषट्कर्मणि यथाक्रमम् ॥७४॥  
 अध्यापनमध्ययनंयजनंयाजनन्तथा ।  
 दानम्प्रतियहश्चैवषट्कर्मण्ययजन्मनः ॥७५॥  
 षण्णान्तुकर्मणामस्यत्रीणिकर्माणिजीविका ।  
 याजनाध्यापनेचैवविशुद्धाच्चप्रतियहः ॥७६॥  
 त्रयोधर्मानिवर्तन्तेब्राह्मणात्क्षत्रियम्प्रति ।  
 अध्यापनंयाजनंचतृतीयञ्चप्रतियहः ॥७७॥  
 वैश्यम्प्रतितथैवैतेनिवर्तेरन्नितिस्थितिः ।  
 नतौप्रतिहितान्धर्मान्मनुराहप्रजापतिः ॥७८॥  
 शस्त्रास्त्रभृत्वंक्षत्रस्यवणिक्पशुकृषिविशः ।  
 आजोवनार्थन्धर्म्मस्तुदानमध्ययनंयजिः ॥७९॥

- वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् १  
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 जीवेत् क्षत्रियधर्मेण सत्त्वस्य प्रत्यनन्तरः ॥ ८१ ॥  
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 वैश्यवृत्त्याऽपि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा १  
 हिंसाप्रायाऽम्पराधीनां कृषियत्नेन वर्जयेत् ॥ ८३ ॥  
 कृषिं साध्विति मन्यन्ते सावृत्तिः स द्विगर्हिता १  
 भूमिभूमिशयांश्चैव हन्ति काष्ठमयो मुखम् ॥ ८४ ॥  
 इदन्तु वृत्तिवैकल्यात्त्यजतो धर्मनैपुणम् १  
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 सर्वान्नसानपोहेत कृतान्नं च तिलैः सह १  
 अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ ८६ ॥  
 सर्वत्र तान्तरं रक्तं शाणक्षौमाविकानि च १  
 अपि चेत्स्युररक्तानि फलभूलेतथोषधीः ॥ ८७ ॥  
 अपः शस्त्रं विषम्भांसं सोमं गन्धांश्च सर्वशः १  
 क्षीरं क्षौद्रं दधिघृतन्तैलम् मधुगुडं कुशान् ॥ ८८ ॥

- आरण्यंश्चपशून्सर्वीन्द्रंष्ट्रिणश्चदयांसिच १  
 मद्यन्नीलिंचलाक्षांचसर्वाश्चैकशफांस्तथा ॥८९॥  
 काममुत्पाद्यकृथातुस्वयमेवकृषीबलः १  
 विक्रीणीततिलाञ्छुद्धान्धर्मार्थमचिरस्थितान् ॥९०॥  
 भोजनाभ्यंजनाद्धानाद्यदन्यत्कुरुतेतिलैः १  
 कृमिभूतःश्वविष्टायाम्पितृभिःसहमज्जति ॥९१॥  
 सद्यःपततिमांसेनलाक्षयालवणेनच १  
 त्र्यहेणशूद्रोभवतिब्राह्मणःक्षीरविक्रयात् ॥९२॥  
 इतरेषान्तुपण्यानांविक्रयादिहकामतः १  
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 रसारसैर्निमातयानत्वेवलवणंरसैः १  
 कृतान्नंचाकृतान्नेनतिलाधान्येनतत्समाः ॥९४॥  
 जीवेदेतेनराजन्यःसर्वेणाप्यनयंगतः १  
 नत्वेवज्यायसींवृत्तिमभिमन्येतकर्हिचित् ॥९५॥  
 योलोभादधमोजात्याजीवेदुत्कृष्टकर्मभिः १  
 तंराजानिर्धनंकृत्वाक्षिप्रमेवप्रवासयेत् ॥९६॥  
 वरंस्वधर्मोविगुणोनपारक्यःस्वनुष्ठितः १  
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- वैश्योऽजीवन्स्वधर्मेणशूद्रपृत्याऽपिवर्तयेत् १  
 अनाचरन्नकार्याणिनिवर्तेतचशक्तिमान् ॥९८॥  
 अशक्नुवंस्तुशुश्रूषांशूद्रःकर्तुं द्विजन्मनाम् १  
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 यैःकर्मभिःप्रचरितैःशुश्रूथन्तेद्विजातयः १  
 तानिकारुकर्माणिशिल्पानिविविधानिच ॥१००॥  
 वैश्यवृत्तिमनातिष्ठन्ब्राह्मणःस्वेपथिस्थितः १  
 अवृत्तिकर्षितःसीदन्निमन्धर्मसमाचरेत् ॥१०१॥  
 सर्वतःप्रतिगृह्णीयाद्ब्राह्मणस्त्वनयंगतः १  
 पवित्रन्दुष्यतीत्येतद्धर्मतो नोपपद्यते ॥१०२॥  
 नाध्यापनाद्याजनाद्वागर्हिताद्वाप्रतियहात् १  
 दोषोभवतिविप्राणांज्वलनाम्बुसमाहिते ॥१०३॥  
 जीवितात्ययमापन्नोयोऽन्नमन्नित्यतस्ततः १  
 आकाशमिवपंकेननसपापेनलिप्यते ॥१०४॥  
 अजीगर्तःसुतंहन्तुमुपासर्पद्भुक्षितः १  
 नचालिप्यतपापेनक्षुत्प्रतीकारमाचरन् ॥१०५॥  
 श्वमांसमिच्छन्नातोऽनुन्धर्माधर्मविचक्षणः १  
 प्राणानाम्परिरक्षार्थं वामदेवोनलिप्तवान् ॥१०६॥

- भरद्वाजः शुधार्तस्तु सपुत्रो विजनेवने १  
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 चण्डालहस्तादादायधर्माधर्मविचक्षणः ॥१०८॥  
 प्रतियहाद्याजनाद्वातथैवाध्यापनादपि १  
 प्रतियहः प्रत्यवरः प्रेत्यविप्रस्यगर्हितः ॥१०९॥  
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 सीदद्भिः कुप्यगिच्छद्भिर्धनं वापृथिवीपतिः १  
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 अकृतं च कृतात्क्षेत्राद्गौरजाविकमेव च १  
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धृतिर्भैक्षंकुसीदंचदशजीवनहेतवः ॥११६॥

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धनिनंवाऽन्युपाराध्यवैश्यंशूद्रोजिजीविषेत् ॥१२१॥

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- उच्छिष्टमन्नन्दातयंजीर्णीनिवसनानिच १  
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 नास्याधिकारोधर्मेऽस्तिनधर्मात्प्रतिषेधनम् ॥१२६॥  
 धर्मेऽसवस्तुधर्मज्ञाःसतांवृत्तमनुष्ठिताः १  
 मंत्रवर्ज्यन्नदुष्यन्तिप्रशंसाम्प्राप्नुवन्तिच ॥१२७॥  
 यथायथाहिसद्वृत्तमातिष्ठत्यनसूयकः १  
 तथातथेमंचामुंचलोकम्प्राप्नोत्यनिन्दितः ॥१२८॥  
 शक्तेनापिहिशूद्रेणनकार्योर्धनसंचयः १  
 शूद्रोहिधनमासाद्यब्राह्मणानेवबाधते ॥१२९॥  
 एतेचतुर्णावर्णीनामापद्धर्मीःप्रकीर्तिताः १  
 यान्सम्यगनुतिष्ठन्तोव्रजन्तिपरमांगतिम् ॥१३०॥  
 एषधर्मविधिःकृत्स्नश्चातुर्वर्ण्यस्यकीर्तितः १  
 अतःपरम्प्रवक्ष्यामिप्रायश्चित्तविधिंशुभम् ॥१३१॥

॥ इतिमानवेधर्मशास्त्रभृगुप्रोक्तायांसंहितायाम् ॥

॥ दशमोऽध्यायः ॥

॥ मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायां एकादशोऽध्यायः ॥

सान्तानि कंयक्ष्यमाणमध्वगं सार्ववेदसम् १  
 गुर्वर्थं म्पितृमात्रर्थं स्वाध्यायार्थं पतापिनः ॥ १ ॥  
 न वै तान् स्नातकान् विद्याद्ब्राह्मणान् धर्मभिक्षुकान् १  
 निःस्वेभ्यो देयमेतेभ्यो दानं विद्याविशेषतः ॥ २ ॥  
 एतेभ्यो हि द्विजाग्रेभ्यो देयमन्नं सदक्षिणम् १  
 इतरेभ्यो वहिर्वेदि कृतान्नन्देयमुच्यते ॥ ३ ॥  
 सर्वरत्नानि राजा तु यथार्हं प्रतिपादयेत् १  
 ब्राह्मणान्वेदविदुषो यज्ञार्थं चैव दक्षिणाम् ॥ ४ ॥  
 कृतदारोऽपरान् दारान् भिक्षित्वा योऽधिगच्छति १  
 रतिमात्रं फलन्तस्य द्रव्यदातुस्तु सन्ततिः ॥ ५ ॥  
 धन्यः नितु यथाशक्ति विप्रेषु प्रतिपादयेत् १  
 वेदवित्सु विविक्तेषु प्रेत्य स्वर्गं समश्नुते ॥ ६ ॥  
 यस्य त्रैवार्षिकं भक्त्युपार्जितं भृत्यवृत्तये १  
 अधिकं वाऽपि विद्येत सोऽप्युत्तमं भवति ॥ ७ ॥



अतःस्वल्पीयसिद्ध्येयःसोमम्प्रवतिद्विजः १  
 सपीतसोमपूर्वोऽपिनतस्थाप्नोतितत्फलम् ॥८॥  
 शक्तःपरजनेदातास्वजनेदुःखजीविनि १  
 मध्वापातोविषास्वादःमधर्मप्रतिरूपकः ॥९॥  
 भृत्यानामुपरोधेनयत्करोत्यौर्द्ध्वदेहिकम् १  
 तद्भवत्यसुखोदकजीवतश्चभृतस्यच ॥१०॥  
 यज्ञश्चेत्प्रतिरुद्धःस्यादेकेनागेनयंज्वनः १  
 ब्राह्मणस्यविशेषेणधार्मिकेसतिराजनि ॥११॥  
 योवैश्यःस्याद्बहुपशुर्हीनक्रतुरसोमपः १  
 कुटुम्बात्तस्यतद्भयमाहरेद्यज्ञसिद्धये ॥१२॥  
 आहरेत्त्रीणिवाडेवाकामंशूद्रस्यवेश्मनः १  
 नहिशूद्रस्ययज्ञेषुकश्चिदस्तिपरियहः ॥१३॥  
 योऽनाहिताग्निःशतगुरयज्वाचसहस्रगुः १  
 तयोरपिकुटुम्बाभ्यामाहरेदविचारयन् ॥१४॥  
 आदाननित्याच्चादातुराहरेदप्रयच्छतः १  
 तथायशोऽस्यप्रथतेधर्मश्चैवप्रवर्द्धते ॥१५॥  
 तथैवसप्तमेभक्तेभक्तानिषउनश्नता १  
 अश्वस्तनविधानेनहर्तृयंहीनकर्मणः ॥१६॥

- खलात्क्षेत्रादगाराद्वायतोवाग्युपलभ्यते १  
 आख्यातयन्तुतत्तस्मैपृच्छतेयदिपृच्छति ॥१७॥  
 ब्राह्मणस्वनहर्तृयक्षत्रियेणकदाचन १  
 दस्युनिष्क्रिययोस्तुस्वमजीवनहर्षमर्हति ॥१८॥  
 योऽसाधुभ्योऽर्थमादायसाधुभ्यःसम्प्रयच्छति १  
 सकृत्वाप्लवमात्मानंसन्तारयतितावुभौ ॥१९॥  
 यद्धनंयज्ञशीलानान्देवस्वन्तद्विदुर्बुधाः १  
 अयज्वनान्तुयद्वित्तमासुरस्वन्तदुच्यते ॥२०॥  
 नतस्मिन्धारयेद्दण्डन्धार्मिकःपृथिवीपतिः १  
 क्षत्रियस्यहिबालिश्याद्ब्राह्मणःसीदतिशुधा ॥२१॥  
 तस्यभृत्यजनंज्ञात्वास्वकुटुम्बान्महीपतिः १  
 श्रुतशीलेचविज्ञायवृत्तिन्धर्म्यमप्रकल्पयेत् ॥२२॥  
 कल्पयित्वाऽस्यवृत्तिंचरक्षेदेनंसमन्ततः १  
 राजाहिधर्मषड्भागन्तस्मात्प्राप्नोतिरक्षितात् ॥२३॥  
 नयज्ञार्थन्धनंशूद्राद्विप्रोभिक्षेतकर्हिचित् १  
 यजमानोहिभिक्षित्वाचण्डालःप्रेत्यजायते ॥२४॥  
 यज्ञार्थमर्थमिभिक्षित्वायोनसर्वम्प्रयच्छति १  
 सयातिभासतांविप्रःकाकतांवाशतंसमाः ॥२५॥

- देवस्वम्ब्राह्मणस्वंवालोभेनोपहिनस्तियः १
- सपापात्मापरेलोकेगृध्रोच्छिष्टेनजीवति ॥२६॥
- इष्टिं वैश्वानरीं नित्यन्निर्वपेदब्दपर्यये १
- क्लृप्तानाम्पशुसोमानान्निष्कृत्यर्थमसम्भवे ॥२७॥
- आपत्कल्पेनयोधर्मं कुरुतेऽनापदि द्विजः १
- सनान्नोतिफलन्तस्य परत्रेति विचारितम् ॥२८॥
- विश्वेऽदेवैः साध्येऽब्राह्मणैश्च महर्षिभिः १
- आपत्सुमरणाद्वीतैर्विधेः प्रतिनिधिः कृतः ॥२९॥
- प्रभुः प्रथमकल्पस्य योऽनुकल्पेन वर्तते १
- नसाम्परायिकन्तस्य दुर्मतेर्विद्यते फलम् ॥३०॥
- नब्राह्मणो वेदयेत् किंचिद्राजनिधर्मवित् १
- स्ववीर्येणैव ताञ्छिथान्मानवानपकारिणः ॥३१॥
- स्ववीर्याद्राजवीर्याच्च स्ववीर्यम्बलधत्तरम् १
- तस्मात्स्वेनैव वीर्येण निगृह्णीयादरीन् द्विजः ॥३२॥
- श्रुतीरथर्वमङ्गिरसीः कुर्यादित्यावेचारयन् १
- वाक्शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन् द्विजः ॥३३॥
- क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः १
- धनेन वै श्यशूद्रौ तु जपहोमैर्द्विजोत्तमः ॥३४॥

- विधाताशासितावक्तामैत्रोब्राह्मण उच्यते १  
 तस्मैनाकुशलम्ब्रूयान्नशुष्कांगिरमीरयेत् ॥३५॥  
 नवैकन्यानयुवतिर्नील्पविद्योनवालिशः १  
 होतास्यादग्निहोत्रस्थनात्तौनासंस्कृतस्तथा ॥३६॥  
 नरकेहिपतन्त्येतेजुह्वतःसचयस्यतत् १  
 तस्माद्वैतानकुशलोहोतास्याद्वेदपारगः ॥३७॥  
 प्राजापत्यमदत्वाऽश्वमग्न्याधेयस्यदक्षिणाम् १  
 अनाहिताग्निर्भवतिब्राह्मणोविभवेसति ॥३८॥  
 पुण्यान्यन्यानि कुर्वीतश्रद्धधानोजितेन्द्रियः १  
 नत्वल्पदक्षिणैर्यज्ञैर्यजेतेहकथंचन ॥३९॥  
 इन्द्रियाणियशःस्वर्गमायुःकीर्तिर्भूजाःपशून् १  
 हन्त्यल्पदक्षिणोयज्ञस्तस्मान्नाल्पधनोयजेत् ॥४०॥  
 अग्निहोत्र्यपविध्याग्नीन्ब्राह्मणःकामकारतः १  
 चान्द्रायणंचरेन्मासंवीरहत्यासमंहितत् ॥४१॥  
 येशूद्रादधिगम्यार्थमग्निहोत्रमुपासते १  
 ऋत्विजस्तेहिशूद्राणाम्ब्रह्मवादिषुगर्हिताः ॥४२॥  
 तेषांसततमज्ञानावृषलाग्न्युपसेविनाम् १  
 पदामस्तकमाक्रम्यदातादुर्गाणिसन्तरेत् ॥४३॥

- अकुर्वन्विहितं कर्म निन्दितं च समाचरन् १  
 प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥४४॥  
 अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः १  
 कामकारकृतेऽप्याहुरेकेश्रुतिनिदर्शनात् ॥४५॥  
 अकामतः कृतम्पापं वेदाभ्यासेन शुध्यति १  
 कामतस्तु कृतम्भोहात् प्रायश्चित्तैः पृथग्विधैः ॥४६॥  
 प्रायश्चित्तीयताम्प्राप्य देवात् पूर्वकृतेन वा १  
 न संसर्गं ब्रजेत्सद्भिः प्रायश्चित्तेऽकृते द्विजः ॥४७॥  
 इह दुश्चरितैः केचित्केचित् पूर्वकृतैस्तथा १  
 प्राप्नुवन्ति दुःखान्मानान्तरा रूपविपर्ययम् ॥४८॥  
 सुवर्णचौरः कौनख्यं सुरापः श्यावदन्तताम् १  
 ब्रह्महाक्षय रोगित्वन्दौश्चर्म्यगुरुस्तल्पगः ॥४९॥  
 पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम् १  
 धान्यचोरोऽङ्गहीनत्वमातिरेक्यन्तु मिश्रकः ॥५०॥  
 अन्नहन्ता मयावित्त्वम्भौक्यं वागपहारकः १  
 वस्त्रापहारकः श्वैत्र्यम्पंगुतामश्वहारकः ॥५१॥  
 एवं कर्मविशेषेण जायन्ते सद्भिर्गर्हिताः १  
 जडभूकान्धबधिरा विकृताकृतयस्तथा ॥५२॥

- चरितथमतो नित्यम्प्रायश्चित्तं विमुञ्चये १
- निन्द्यैर्हिलक्षणैर्युक्ता जायन्ते निष्कृतैः न सः ॥५३॥
- ब्रह्महत्यासुरापानं स्तेयं गुर्वगनागमः १
- महान्तिपातकान्याहुः संसर्गश्चापितैः सह ॥५४॥
- अनृतं च समुत्कर्षे राजगामि च पैशुनम् १
- गुरोश्चालीकनिर्वन्धः समानि ब्रह्महत्यया ॥५५॥
- ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्बधः १
- गर्हितानाद्ययोर्जीग्धिः सुरापानसमानिषट् ॥५६॥
- निक्षेपस्यापहरणं नराश्वरजतस्य च १
- भूमिवज्रमणीनां च रुक्मस्तेयसमं स्मृतम् ॥५७॥
- रेतः सेकः स्वयोनीषु कुमारीष्वन्त्यजासु च १
- सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥५८॥
- गोबधोऽन्याज्यसंयाज्यं पारद्वार्यात्मविक्रयम् १
- गुरुमातृपितृत्यागः स्वाध्यायाग्न्योः सुतस्य च ॥५९॥
- परिवित्तिताः श्रुजेन परिज्रेदनमेव च १
- तयोर्द्दामं च कन्यायांस्तयोरेव च याजनम् ॥६०॥
- कन्यायादूषणं चैव वार्द्ध्यं व्रतलोपनम् १
- तडागारामदारणामपत्यस्य च विक्रयः ॥६१॥

- व्रात्यताबान्धवत्यग्रगोभृत्याध्यापनमेवच १  
 भृताच्चाध्ययनादानमपण्यानांचविक्रयः ॥६२॥  
 सर्वाकरेष्वधीकारोमहायंत्रप्रवर्तनम् १  
 हिंस्रैषधीनांख्याजीवोऽभिचारोमूलकर्मच ॥६३॥  
 इन्धनार्थमशुष्काणान्द्रुमाणामवपातनम् १  
 आत्मार्थंचक्रियारम्भोनिन्दितान्नादनन्तथा ॥६४॥  
 अनाहिताग्नितास्तेयमृणानामनपक्रिया १  
 असच्छास्त्राधिगमनंकौशीलयस्यचक्रिया ॥६५॥  
 धान्यकुप्यपशुस्तेयम्पद्मपत्नीनिषेवणम् १  
 स्त्रीशूद्रविद्रक्षत्रबधोनास्तिक्यंचोपपातकम् ॥६६॥  
 ब्राह्मणस्यरुजःकृत्याघ्रातिरग्रेयमद्ययोः १  
 जैह्व्यंचमैथुनम्पुंसिजातिभ्रंशकरंस्मृतम् ॥६७॥  
 खराश्वोष्ठमृगेभानामजाविकबधस्तथा १  
 संकरीकरणंज्ञेयम्मीनाहिमहिषस्यच ॥६८॥  
 निन्दितेभ्योधनादानंवाणिज्यंशूद्रसेवनम् १  
 अपात्रीकरणंज्ञेयमसत्यस्यचभाषणम् ॥६९॥  
 कृमिकीटवयोहत्यामद्यानुगतभोजनम् १  
 फलेधःकुसुमस्तेयमर्धैर्यंचमलावहम् ॥७०॥

एतान्येनांसिसर्वाणियथोक्तानिपृथक्पृथक् १

येर्यैर्व्रतैरपोहन्तेतानिसम्यङ्निबोधत ॥७१॥

ब्रह्महाडादशसमाःकुटींकृत्वावनेवसेत् १

भैसाश्यात्मविशुद्ध्यर्थंकृत्वाशवशिरोध्वजम् ॥७२॥

लक्ष्यंशस्त्रभृतांवास्याद्विदुषामिच्छयात्मनः १

प्रास्येदात्मानमग्नौवासमिद्धेत्रिरवाक्शिराः ॥७३॥

यजेतवाऽश्वमेधेनस्वर्जितागोसवेनवा १

अभिजिद्विश्वजिह्वावात्रिवृताग्निष्टुताऽपिवा ॥७४॥

जपन्वान्यतमंवेदंयोजनानांशतंव्रजेत् १

ब्रह्महत्याऽपनोदायमितभुङ्क्ष्यतेन्द्रियः ॥७५॥

सर्वस्वंवेदविदुषेब्राह्मणायोपपादयेत् १

धनंवाजीवनायालगृहंवासपरिच्छदम् ॥७६॥

हविष्यभुग्वानुसरेत्प्रतिस्रोतःसरस्वतीम् १

जपेद्धानियताहारस्त्रिवेदस्यसंहिताम् ॥७७॥

कृतवापनोनिचसेद्भामान्तेगोव्रजेऽपिवा १

आश्रमेवृक्षमूलेवागोब्राह्मणहितेरतः ॥७८॥

ब्राह्मणार्थेगवार्थेवासद्यःप्राणान्परित्यजेत् १

मुच्यतेब्रह्महत्यायागोऽन्तागोब्राह्मणस्यच ॥७९॥



त्र्यवरम्प्रतिरोद्धावासर्वस्वमवजित्यवा १  
 विप्रस्यतन्निमित्तेवाप्राणालाभेविमुच्यते ॥८०॥  
 एवं दृढव्रतोनित्यम्ब्रह्मचारीसमाहितः १  
 समाप्तेद्वादशेवर्षेब्रह्महत्यांयपोहति ॥८१॥  
 शिष्टावाभूमिदेवानान्नरदेवसमागमे १  
 स्वमेनोऽवभृथस्नातोहयमेधेविमुच्यते ॥८२॥  
 धर्मस्यब्राह्मणोमूलमयंराजन्यउच्यते १  
 तस्मात्समागमेतेषामेनोविख्याप्यमुध्यति ॥८३॥  
 ब्राह्मणःसम्भवेनैवदेवानामपिदैवतम् १  
 प्रमाणंचैवलोकस्यब्रह्मात्रैवहिकारणम् ॥८४॥  
 तेषांवेदविदोब्रूयुस्त्रयोऽन्येनःसुनिष्कृतिर्म् १  
 सातेषाम्पावनायस्यात्पवित्राविदुषांहिवाक् ॥८५॥  
 अतोऽन्यतममास्थायविधिंविप्रःसमाहितः १  
 ब्रह्महत्याकृतम्पापंयपोहत्यात्मवत्तया ॥८६॥  
 हत्वागर्भमविज्ञातमेतदेवव्रतंचरेत् १  
 राजन्यवैश्यौचेजानावात्रेयीमेवचस्त्रियम् ॥८७॥  
 उक्त्वाचैवानृतंसाक्ष्येप्रतिरुध्यगुरुन्तथा १  
 अपहृत्यचनिक्षेपंकृत्वाचस्त्रीसुहृद्बन्धुम् ॥८८॥

इयं विशुद्धिरुदिता प्रमाप्या कामतो द्विजम् १

कामतो ब्राह्मणबधे निष्कृतिर्न विधीयते ॥८९॥

सुराम्पीत्वा द्विजो मोहादग्निवर्णा सुराम्पिवेत् १

तया सकाये निर्दग्धे मुच्यते कित्त्विषाततः ॥९०॥

गोभूत्रमग्निवर्णवापिवेदुदकमेव वा १

पयोघृतं वामरणाद्गोशकृद्रसमेव वा ॥९१॥

कणान्वाभक्षयेदब्दम्पिण्याकं वा सकृन्निशि १

सुरापानापनुन्यर्थं बालवासाजटीध्वजी ॥९२॥

सुरावैमलमन्नानाम्पाप्माचमलमुच्यते १

तस्माद्ब्राह्मणराजन्यौ वैश्यश्च न सुराम्पिवेत् ॥९३॥

गौडीपैष्टीचमाध्वीचविज्ञेयात्रिविधा सुरा १

यथैवेका तथा सर्वा न पातयाद्विजोत्तमैः ॥९४॥

यक्षरक्षः पिशाचान् मम्मद्यम्मांसं सुरासवम् १

तद्ब्राह्मणेन नात्र यन् देवानामप्नताहविः ॥९५॥

अमेध्ये वापते न्मत्तो वैदिकवाऽप्युदाहरेत् १

अकार्यं मन्यस्कुर्व्याद्वा ब्राह्मणो मदमोहितः ॥९६॥

यस्य कायगतम्ब्रह्ममद्येनाप्लाव्यते सकृत् १

तस्य यपैति ब्राह्मण्यं शूद्रत्वं च स गच्छति ॥९७॥

- एषाविचित्राभिहितासुरापानस्यनिष्कृतिः १  
 अतउर्ध्वम्प्रवक्ष्यामिसुवर्णस्तेयनिष्कृतिम् ॥९८॥  
 सुवर्णस्तेयकृद्विप्रोराजानमभिगम्यतु १  
 स्वकर्म्मरत्न्यापयन्ब्रूयान्माम्भवाननुशास्त्विति ॥९९॥  
 गृहीत्वामुसलंराजासकृन्न्यातुतंस्वयम् १  
 बधेनशुध्यतिस्तेनोब्राह्मणस्तपसैवतु ॥१००॥  
 तपसाऽपनुत्सुस्तुसुवर्णस्तेयजम्भलम् १  
 चीरवासाद्विजोऽरण्येचरेद्ब्रह्महणोव्रतम् ॥१०१॥  
 एतैर्व्रतैरपोहेतपापंस्तेयकृतद्विजः १  
 गुरुस्त्रीगमनीयन्तुव्रतैरेभिरपानुदेत् ॥१०२॥  
 गुरुतल्प्यभिभाषेनस्तप्तेस्वप्यादयोमये १  
 सूर्मीज्वलन्तींस्वाश्लिथेन्मृत्युनासविशुध्यति ॥१०३॥  
 स्वयंवाशिनवृषणावुत्कृत्याधायचंजलौ १  
 नैर्ऋतीन्दिशमातिष्ठेदानिपातादजिस्रगः ॥१०४॥  
 खट्वांगीचीरवासावाश्मश्रुलोविजनेवने १  
 प्राजापत्यंचरेत्कृच्छ्रमब्दमेकंसमाहितः ॥१०५॥  
 चान्द्रायणंवात्रीन्मासानभ्यस्येन्नियतेन्द्रियः १  
 हविषेणयवाग्वावागुरुतल्पापनुत्तये ॥१०६॥

एतैर्व्रतैरपोहेयुर्महापातकिनोभलम् ।

उपपातकिनस्त्वेवमेभिनीनाविधैर्व्रतैः ॥१०७॥

उपपातकसंयुक्तोगोघ्नोमासंयवान्पिवेत् ।

कृतवापोवसेद्गोष्ठेचर्मणातेनसंवृतः ॥१०८॥

चतुर्थकालमग्नीयादक्षारलवणमितम् ।

गोमूत्रेणाचरेत्स्नानन्द्वौमासौनियतेन्द्रियः ॥१०९॥

दिवाऽनुगच्छेद्भास्तास्तुतिष्ठन्नूर्ध्वंरजःपिवेत् ।

शुश्रूषित्वानमस्कृत्यरात्रौवीरासनंवसेत् ॥११०॥

तिष्ठन्तीष्वनुतिष्ठेत्तुव्रजन्तीष्वप्यनुव्रजेत् ।

आसीनासुतथासीनोनियतोवीतमत्सरः ॥१११॥

आतुरामभिशस्तांवाचौरयाघ्रादिभिर्भयैः ।

पतिताम्पंकलनांवासर्वोपायैर्विमोचयेत् ॥११२॥

उष्णोवर्षतिशीतेवामारूतेवातिवाभृशम् ।

नकुर्वीतात्मनस्त्राणंगोरकृत्वातुशक्तितः ॥११३॥

आत्मनोयदिवाऽन्येषांगृहेक्षेत्रेश्चवाखले ।

भक्षयन्तीन्नकथयेत्पिवन्तचैववत्सकम् ॥११४॥

अनेनविधिनायस्तुगोघ्नोगामनुगच्छति ।

सगोहत्याकृतम्पापंत्रिभिर्मासैर्यपोहति ॥११५॥

- वृषभैकादशागाश्चदद्यात्सुचरितव्रतः १  
 अविद्यमानेसर्वस्वंवेदविद्भ्योनिवेदयेत् ॥११६॥  
 एतदेवव्रतंकुर्युरूपपातकिनोद्विजाः १  
 अवकीर्णिवर्ज्यश्चुद्धर्थचान्द्रायणमथापिवा ॥११७॥  
 अवकीर्णीतुकाणेनगर्दभेनचतुष्पथे १  
 पाकयज्ञविधानेनयजेतनिर्ऋतिन्निशि ॥११८॥  
 हुत्वाऽनौविधिवद्भोमानन्ततश्चसमित्युचा १  
 वातेन्द्रगुरुवह्नीनांजुहुयात्सर्पिषाहुतीः ॥११९॥  
 कामतोरेतसःसेकंव्रतस्थस्यद्विजन्मनः १  
 अतिक्रमंव्रतस्याहुर्धर्मज्ञाब्रह्मवादिनः ॥१२०॥  
 मारुतम्पुरूहृतंचगुरुम्पावकमेवच १  
 चतुरोव्रतिनोऽभ्येतिब्राह्मन्तेजोऽवकीर्णिनः ॥१२१॥  
 एतस्मिन्नेनसिप्राप्तेवसित्वागर्दभाजनम् १  
 सप्तागारांश्चरेद्भैक्षंस्वकर्मपरिकीर्तयन् ॥१२२॥  
 तेभ्योलब्धेनभैक्षेणवर्तयन्नेककालिकम् १  
 उपस्पृशंस्त्रिषवणत्वन्देनसविशुध्यति ॥१२३॥  
 जातिभ्रंशकरंकर्मकृत्वाऽन्यतममिच्छया १  
 चरेत्सान्तपनंकृच्छ्रम्प्राजापत्यमनिच्छया ॥१२४॥

- संकरापात्रकृत्यासुमासंशोधनमैन्दवम् ।  
 मलिनीकरणीयेषुतप्तःस्याद्यावकव्यहम् ॥१२५॥
- तुरीयोब्रह्महत्यायाःक्षत्रियस्यबधेस्मृतः ।  
 वैश्येऽष्टमांशोवृत्तस्थेशूद्रेऽज्ञेयस्तुषोऽशः ॥१२६॥
- अकामतस्तुराजन्यंविनिपात्यद्विजोत्तमः ।  
 वृषभैकसहस्रागादद्यात्सुचरितव्रतः ॥१२७॥
- त्र्यब्दंचरेद्धानियतोजटीब्रह्महणोव्रतम् ।  
 वसन्दूरतरेयामाडूक्षमूलनिकेतनः ॥१२८॥
- एतदेवचरेदब्दंप्रायश्चित्तंद्विजोत्तमः ।  
 प्रमाप्यवैश्यंवृत्तस्थन्दद्याच्चैकशतंगवाम् ॥१२९॥
- एतदेवव्रतंकृत्स्नंषण्मासाञ्छूद्रहाचरेत् ।  
 वृषभैकादशावापिदद्याद्विप्रायगाःसिताः ॥१३०॥
- माजीरनकुलौहत्वाचाषम्भण्डूकमेवच ।  
 श्वगोधोलूककाकांश्चशूद्रहत्याव्रतंचरेत् ॥१३१॥
- पयःपिवेन्निरात्रंवायोजनंवाश्वनोव्रजेत् ।  
 उपस्पृशेत्स्रवन्त्यांवासूक्तंवाब्दवतंजपेत् ॥१३२॥
- अब्भ्रिंकाष्णीयसीन्दद्यात्सर्पंहत्वाद्विजोत्तमः ।  
 पलालभारकंपंढेसैसकंचैकमाषकम् ॥१३३॥

- दृतकुम्भं वराहेतुं तिलद्रोणन्तु नित्तिरौ १  
 शुके द्विहायनं वत्सं क्रौंचं हत्वा त्रिहायनम् ॥१३४॥  
 हत्वा हंसं वलाकां च वकं वर्हिणमेव च १  
 वानरं श्येनभासौ च स्पर्शयेद्वा क्षणाय गाम् ॥१३५॥  
 वासोदद्याद्वयं हत्वा पंचनीलान्वृषाङ्गजम् १  
 अजमेषावनङ्गां हंखरं हत्वैकहायनम् ॥१३६॥  
 क्रथादांस्तु मृगान् हत्वा धेनुन्दद्यात्पयस्विनीम् १  
 अक्रथादान्वत्सतरीमुष्ट्रं हत्वा तु कृष्णालम् ॥१३७॥  
 जीनकार्मुकवस्तावीन्पृथग्दद्याद्दिशुद्भये १  
 चतुणीमपि वणीनान्नारीर्हत्वा नवस्थिताः ॥१३८॥  
 दानेन बधनिर्भेकं सर्पादीनामशक्नुवन् १  
 एकैकशश्चरेत्कृच्छ्रं द्विजः पापापनुत्तये ॥१३९॥  
 अस्थिमतान्तु सत्त्वानां सहस्रस्य प्रमापणे १  
 पूर्णे चानस्य नस्थान्तु शूद्रहत्याव्रतं चरेत् ॥१४०॥  
 किञ्चिदेव तु विप्राय दद्यादस्थिमताम्बधे १  
 अनस्थान् वैवहिंसायाम्प्राणायामेन शुध्यति ॥१४१॥  
 फलदानान्तु वृक्षाणाञ्छेदने जप्यमृकशतम् १  
 गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम् ॥१४२॥

- अन्नाद्यजानांसत्त्वानांरसजानांचसर्वशः १
- फलपुष्पोद्भवानांचघृतप्राशोविशोधनम् ॥१४३॥
- कृष्टजानामोषधीनांजातानांचस्वयंवने १
- वृथालम्भेऽनुगच्छेद्भान्दिनमेकम्पयोव्रतः ॥१४४॥
- एतैर्व्रतैरपोह्यंस्यादेनोहिंसासमुद्भवम् १
- ज्ञानाज्ञानकृतंकृतस्नंशृणुतानाद्यभक्षणे ॥१४५॥
- अज्ञानाद्वाहूणीम्पीत्वासंस्कारेणैवशुध्यति १
- मतिपूर्वमनिर्देश्यम्प्राणान्तिकमितिस्थितिः ॥१४६॥
- अपःसुराभाजनस्थामद्यभाण्डस्थितास्तथा १
- पंचरात्रम्पिवेत्पीत्वाशंखपुष्पीशृतम्पयः ॥१४७॥
- स्पृष्ट्वादत्वाचमदिरांविधिवत्प्रतिगृह्यच १
- शूद्रोच्छिष्टाश्चपीत्वाऽपःकुशवारिपिवेतत्र्यहम् ॥१४८॥
- ब्राह्मणस्तुसुरापस्यगन्धमाघ्रायसोमपः १
- प्राणानप्सुत्रिरायम्यघृतम्प्राश्यविशुध्यति ॥१४९॥
- अज्ञानात्प्राश्यविण्मूत्रंसुरासंस्पृष्टमेवच १
- पुनःसंस्कारमर्हन्तित्रयोवणीद्विजातयः ॥१५०॥
- वपनम्भेखलादण्डोभैक्ष्यचर्याव्रतानिच १
- निवर्तन्तेद्विजातीनाम्पुनःसंस्कारकर्मणि ॥१५१॥



- अभोज्यानान्तुभुक्त्वा न्नस्त्रीशूद्रोच्छिष्टमेव च १  
जग्ध्वामांसमभक्ष्यंचसप्तरात्रंयवान्पिवेत् ॥१५२॥  
शुक्तानिचकषायांश्चपीत्वामेध्यान्यपिद्विजः १  
तावद्भवत्यप्रयतोयावत्तन्नव्रजत्यधः ॥१५३॥  
विडूराहखरोष्ट्राणांगोमायोःकपिकाकयोः १  
प्राश्यभूत्रपुरीषाणिद्विजश्चान्द्रायणंचरेत् ॥१५४॥  
शुष्काणिभुक्त्वा मांसानिभौमानिकवकानिच १  
अज्ञातंचैवशूनास्थमेतदेवव्रतंचरेत् ॥१५५॥  
क्रथादशूकरोष्ट्राणांकुक्कुटाणांचभक्षणे १  
नरकाकखराणांचतप्तकृच्छ्रंविशोधनम् ॥१५६॥  
मासिकान्नन्तुयोऽश्नीयादसमावर्तकोद्विजः १  
सत्रीण्यहान्युपवसेदेकाहंचोदकेवसेत् ॥१५७॥  
ब्रह्मचारीतुयोऽश्नीयान्मधुमांसंकथंचन १  
सकृत्वाप्राकृतंकृच्छ्रंव्रतशेषसमापयेत् ॥१५८॥  
विडालकाक्राखूच्छिष्टजग्ध्वाश्वनकुलस्यच १  
केशकीटावपन्नंचपिवेद्ब्रह्मसुवर्चिलाम् ॥१५९॥  
अभोज्यमन्नन्नातयमात्मनःशुद्धिमिच्छतां १  
अज्ञानभुक्तन्तूतार्यशोध्यंवाप्याशुशोधनैः ॥१६०॥

- एषोऽनाद्यादनस्योक्तोऽव्रतानां विविधो विधिः १  
 स्तेयदोषापहर्तृणां व्रतानां श्रूयतां विधिः ॥ १६१ ॥  
 धान्यान्नधनचौर्याणिकृत्वा कामाद्विजोत्तमः १  
 स्वजातीयगृहादेव कृच्छ्राब्देन विशुध्यति ॥ १६२ ॥  
 मनुष्याणान्तुहरणे स्त्रीणां क्षेत्रगृहस्य च १  
 कूपवापीजलानां च शुद्धिश्चान्द्रायणं स्मृतम् ॥ १६३ ॥  
 द्रव्याणामल्पसाराणां स्तेयं कृत्वा न्यवेश्मतः १  
 चरेत्सान्तपनं कृच्छ्रन्तन्निर्यात्यात्मशुद्धये ॥ १६४ ॥  
 भक्ष्यभोज्यापहरणे यानशय्यासनस्य च १  
 पुष्पमूलफलानां च पंचगव्यं विशोधनम् ॥ १६५ ॥  
 तृणकाष्ठद्रुमाणां च शुष्कान्नस्य गुडस्य च १  
 चेलचर्मीमिषाणां च त्रिरात्रं स्यादभोजनम् ॥ १६६ ॥  
 मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च १  
 अयःकांस्योपलानां च द्वादशाहं कणान्नता ॥ १६७ ॥  
 कार्पासकोटजोर्णीणान् द्विशफैकशकस्य च १  
 पक्षिगन्धौषधीनां च रज्ज्वाश्चैव त्र्यहम्पयः ॥ १६८ ॥  
 एतैर्ब्रतैरपोहेतपापं स्तेयकृतं द्विजः १  
 अगम्यागमनीयन्तु ब्रतैरेभिरपानुदेत् ॥ १६९ ॥

- गुरुतल्पव्रतंकुर्याद्रेतःसिक्तास्वयोनिषु १
- सख्युःपुत्रस्यचस्त्रीषुकुमारीष्वन्त्यजासुच ॥१७०॥
- पैतृष्वसेयीम्भगिनींस्वस्त्रीयाम्मातुरेवच १
- मातुश्चभ्रातुस्तनयांगत्वाचान्द्रायणंचरेत् ॥१७१॥
- एतास्तिस्त्रस्तुभार्यार्थेनोपयच्छेत्तुबुद्धिमान् १
- ज्ञातित्वेनानुपेयास्ताःपतनिसुपयन्नधः ॥१७२॥
- अमानुषीषुपुरुषउदक्यायामयोनिषु १
- रेतःसिक्ताजलेचैवकृच्छ्रंसान्तपनंचरेत् ॥१७३॥
- मैथुनन्तुसमासेथपुंसियोषितिवाद्भिजः १
- गोयानेऽप्सुदिवाचैवसवासाःस्नानमाचरेत् ॥१७४॥
- चण्डालान्त्यस्त्रियोगत्वाभुक्त्वाचप्रतिगृह्यच १
- पतत्यज्ञानतोविप्रोज्ञानात्साम्यन्तुगच्छति ॥१७५॥
- विप्रदुष्टास्त्रियम्भर्तानिरुन्ध्यादेकवेश्मनि १
- यत्पुंसःपरदारेषुतच्चैनाचारयेद्भूतम् ॥१७६॥
- साचेत्पुनःप्रदुष्येत्तुसदृशेनोपयंत्रिता १
- कृच्छ्रंचान्द्रायणंचैवतदस्याःपावनंस्मृतम् ॥१७७॥
- यत्करोत्येकरात्रेणवृषलीसेवनाद्भिजः १
- तद्वैश्वभुजपन्नित्यंत्रिभिर्वर्षैर्बोहति ॥१७८॥

- एषाम्पापकृतामुक्ताचतुर्णामपिनिष्कृतिः १  
 पतितैः सम्प्रयुक्तानामिमाः शृणुत निष्कृतीः ॥१७९॥  
 संवत्सरेण पतति पतितेन सहाचरन् १  
 याजनाध्यापनाद्यौ नान्न तु या नासनाशनात् ॥१८०॥  
 यो येन पतिते नैषां संसर्गयाति मानवः १  
 स तस्यैव व्रतं कुर्यात् तत्संसर्गविशुद्धये ॥१८१॥  
 पतितस्योदकं कार्यं स पिण्डैर्बन्धवैर्विहिः १  
 निन्दिते ह निसाया द्वे ज्ञात्यृत्विग्गुरुसन्निधौ ॥१८२॥  
 दासी घटमपाम्पूर्णम्पर्यस्येत्प्रेतवत्पदा १  
 अहोरात्रमुपासीरन्नशौचम्बान्धवैः सह ॥१८३॥  
 निवर्तेरंश्च तस्मात्तु सम्भाषणसहासने १  
 दायाद्यस्य प्रदानं च यात्रा चैव हिलौकिकी ॥१८४॥  
 ज्येष्ठता च निवर्तेत ज्येष्ठावाप्यं च यद्धनम् १  
 ज्येष्ठांशम्प्राप्नुयाच्चास्य यवीयानं गुणतोऽधिकः ॥१८५॥  
 प्रायश्चित्ते तु चरितैर्पूर्णकुम्भमपान्नवम् १  
 तेनैव सार्द्धम्प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥१८६॥  
 स त्वप्सु तं घटम्प्रास्य प्रविश्य भवनं स्वकम् १  
 सर्वाणि ज्ञातिं कार्याणि यथा पूर्वमाचरेत् ॥१८७॥

एतमेवविधिकुग्रीद्योषित्सुपतितास्वपि १  
 वस्त्रान्नपांनन्देयन्नुवसेयुश्चगृहान्तिके ॥१८८॥  
 एनस्विभिरनिर्णितैर्नार्थकिंचित्सहाचरेत् १  
 कृतनिर्णेजनांश्चैवनजुगुप्सेतकर्हिचित् ॥१८९॥  
 बालघ्नांश्चकृतघ्नांश्चविशुद्धानपिधर्म्मतः १  
 शरणागतहन्तृंश्चस्त्रीहन्तृंश्चनसंवसेत् ॥१९०॥  
 येषान्द्विजानांसावित्रीनानूचेतयथाविधि १  
 तांश्चारयित्वात्रीन्कृच्छ्रानयथाविध्युपनाययेत् ॥१९१॥  
 प्रायश्चित्तंचिकीर्षन्तिविकर्मस्थास्तुयेद्विजाः १  
 ब्रह्मणाचपरित्यक्तास्तेषामप्येतदादिशेत् ॥१९२॥  
 यद्गर्हितेनार्ज्जयन्तिकर्मणाब्राह्मणाधनम् १  
 तस्योत्सर्गेणशुध्यन्तिजप्येनतपसैवच ॥१९३॥  
 जपित्वात्रीणिसावित्र्याःसहस्राणिसमाहितः १  
 मासंगोष्ठेपयःपीत्वामुच्यतेऽसत्प्रतियहात् ॥१९४॥  
 उपवासकृशन्तन्तुगोव्रजात्पुनरागतम् १  
 प्रणतम्परिपृच्छेयुःसाम्यंसौम्येच्छसीतिकिम् ॥१९५॥  
 सत्यमुक्तातुविप्रेषुविकिरेद्यवसंगवाम् १  
 गोभिःप्रवर्तितेतीर्थेकुर्युस्तस्यपरियहम् ॥१९६॥

- ब्रात्यानां याजनं कृत्वा परेषामन्त्यकर्म च १  
 अभिचारमहीनं च त्रिभिः कृच्छ्रैर्यपोहन्ति ॥१९७॥  
 शरणागतम्परित्यज्य वेदं विप्लव्य च द्विजः १  
 संवत्सरं यवाहारस्तत्पापमपसेधति ॥१९८॥  
 श्वश्रृगालखरैर्दृष्टो याम्यैः क्रव्याद्विरेव च १  
 नराश्वोष्ट्वराहैश्च प्राणायामेन शुध्यति ॥१९९॥  
 षष्ठान्नकालतामासं संहिताजप एव वा १  
 होमाश्च साकलानित्यमपां तपानां विशोधनम् ॥२००॥  
 उद्धयानं समास्तु खरयानन्तु कामतः १  
 स्नात्वा तु विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥२०१॥  
 विनाऽद्विरप्सु वाऽप्यार्तः शारीरं सन्निवेश्य च १  
 सचेलो वहिराप्नुत्य गामालभ्य विशुध्यति ॥२०२॥  
 वेदोदितानां नित्यानां कर्मणां समतिक्रमे १  
 स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥२०३॥  
 हूंकारम्ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः १  
 स्नात्वाऽनश्नन्नहः शेषमभिवाद्य प्रसादयेत् ॥२०४॥  
 ताडयित्वा तृणेनापि कण्ठे वा बध्यवाससा १  
 विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत् ॥२०५॥

अवगूर्य्यत्वब्दशतंसहस्रमभिहत्यच १

जिघांसयाब्राह्मणस्यानरक्रम्प्रतिपद्यते ॥२०६॥

शोणितंयावतःपांशून्संगृह्णातिमहीतले १

तावन्त्यब्दसहस्राणितत्कर्त्तानरकेवसेत् ॥२०७॥

अवगूर्य्यचरेत्कृच्छ्रमतिकृच्छ्रन्निपातने १

कृच्छ्रातिकृच्छ्रौकुर्वीतविप्रस्योत्पाद्यशोणितम् ॥२०८॥

अनुक्तनिष्कृतीनान्तुपापानामपनुत्तये १

शक्तिंचावेक्ष्यपापंचप्रायश्चित्तम्प्रकल्पयेत् ॥२०९॥

येरभ्युपायेरेनांसिमानवोयपकर्षति १

तान्वोभ्युपायान्वक्ष्यामिदेवर्षिपितृसेवितान् ॥२१०॥

त्र्यहम्प्रातर्ह्यहंसायंत्र्यहमद्यादयाचितम् १

त्र्यहम्परंचनाम्नीयात्प्राजापत्यंचरन्द्भिजः ॥२११॥

गोमूत्रंगोमयंक्षीरन्दधिसर्पिःकुशोदकम् १

एकरात्रोपवासश्चकृच्छंसान्तपनंस्मृतम् ॥२१२॥

एकैकंयासमश्नीयात्त्र्यहाणित्रीणिपूर्ववत् १

त्र्यहंचोपवसेदन्त्यमतिकृच्छंचरन्द्भिजः ॥२१३॥

तप्तकृच्छंचरन्विप्रोजलक्षीरघृतानिलान् १

प्रतित्र्यहम्पिवेदुष्णान्सकृत्स्नायीसमाहितः ॥२१४॥

- यतात्मनोऽप्रमत्तस्यद्वादशाहमभोजनम् १  
 पराकोनामकृच्छ्रोऽयं सर्वपापापनोदजः ॥२१५॥  
 एकैकं हासयेत्पिण्डं कृष्णे शुक्ले च वर्जयेत् १  
 उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥२१६॥  
 एतमेव विधिकृत्स्नमाचरेद्यवमध्यमे १  
 शुक्लपक्षादिनियतश्चरं चान्द्रायणं व्रतम् ॥२१७॥  
 अष्टावष्टौ समश्नीयात्पिण्डान्मध्यन्दिने स्थिते १  
 नियतात्मा हविषा शीयति चान्द्रायणं चरन् ॥२१८॥  
 चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः १  
 चतुरोऽन्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥२१९॥  
 यथाकथंचित्पिण्डानान्तिस्त्रोऽशीतीः समाहितः १  
 मासेनाश्नन् हविषस्य चन्द्रस्यैति सलोकताम् ॥२२०॥  
 एतद्गुद्रास्तथादित्यावसवश्चाचरन् व्रतम् १  
 सर्वाकुशलमोक्षाय मरुतश्च महर्षिभिः ॥२२१॥  
 महाथाहृतिभिर्होमः कर्तव्यः स्वयमन्वहम् १  
 अहिंसा सत्यमक्रोधमार्जवं च समाचरेत् ॥२२२॥  
 त्रिरङ्गस्त्रिर्निशायाश्च सवासाजलमाविशेत् १  
 स्त्रीशूद्रपतितान् चैव नाभिभाषेत कर्हिचित् ॥२२३॥



- स्थानासनाभ्यांविहरेदशक्तोऽशयतीतवा १
- ब्रह्मचारीव्रतीचस्याहुर्देवद्विजार्चकः ॥२२४॥
- सावित्रींचजपेन्नित्यम्पवित्राणिचशक्तितः १
- सर्वेष्वेवव्रतेष्वेवम्प्रायश्चित्तार्थमादृतः ॥२२५॥
- एतैर्द्विजातयःशोध्याव्रतैराविष्कृतैःनसः १
- अनाविष्कृतपापांस्तुमंत्रैर्होमैश्शोधयेत् ॥२२६॥
- ख्यापनेनानुतापेनतपसाऽध्ययनेनच १
- पापकृन्मुच्यतेपापात्तथादानेनचापदि ॥२२७॥
- यथायथानरोऽधर्मस्वयंकृत्वानुभाषते १
- तथातथात्वचेवाहिस्तेनाधर्मेणमुच्यते ॥२२८॥
- यथायथामनस्तस्यदुष्कृतंकर्मगर्हति १
- तथातथाशरीरन्तन्नेनाधर्मेणमुच्यते ॥२२९॥
- कृत्वापापंहिसन्तप्यतस्मात्पापात्प्रमुच्यते १
- नैवंकुर्याम्पुनरितिनिवृत्त्यापूयतेतुसः ॥२३०॥
- एवंसंचिन्त्यमनसाप्रेत्यकर्मफलोदयम् १
- मनोवाङ्मूर्तिभिर्नित्यंशुभंकर्मसमाचरेत् ॥२३१॥
- अज्ञानाद्यदिवाज्ञानात्कृत्वाकर्मविगर्हितम् १
- तस्माद्विमुक्तिमन्विच्छन्द्वितीयन्नसमाचरेत् ॥२३२॥

- यस्मिन्कर्मण्यस्यकृतेमनसःस्यादलाघवम् १  
 तस्मिंस्तावत्तपःकुर्याद्यावत्तुष्टिकरम्भवेत् ॥२३३॥  
 तपोमूलमिदं सर्वन्दैवमानुषकंसुखम् १  
 तपोमध्यम्बुधैः प्रोक्तन्तपोऽन्तं वेददर्शिभिः ॥२३४॥  
 ब्राह्मणस्य तपोज्ञानन्तपःक्षत्रस्य रक्षणम् १  
 वैश्यस्य तु तपोवार्त्तातपःशूद्रस्य सेवनम् ॥२३५॥  
 ऋषयः संयतात्मानः फलमूलानिलाशनाः १  
 तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥२३६॥  
 औषधान्यगदो विद्यादैवी च विविधा स्थितिः १  
 तपसैव प्रसिध्यन्ति तपस्तेषां हि साधनम् ॥२३७॥  
 यद्गुस्तरं यद्गुराप्यं यद्गुर्गीयं च दुष्करम् १  
 सर्वन्तु तपसा साध्यन्त पोहिदुरतिक्रमम् ॥२३८॥  
 महापातकिनश्चैव शषाश्चाकार्यकारिणः १  
 तपसैव सुतप्तेन मुच्यन्ते किल्बिषा ततः ॥२३९॥  
 कीटाश्चाहिपतंगाश्च पशवश्च वयांसि च १  
 स्थावराणि च भूतानि दिवं यान्ति तपो बलात् ॥२४०॥  
 यत्किंचिदेनः कुर्वन्ति मनोवाङ्मूर्त्तिभिर्जीनाः १  
 तत्सर्वं निर्द्दहन्त्याशु तपसैव तपोधनाः ॥२४१॥

- तपसैवविंशुद्धस्यब्राह्मणस्यदिवैकसः १
- इज्याप्रतिगृह्णन्तिकामान्संवर्द्धयन्तिच ॥२४२॥
- प्रजापतिरिदंशास्त्रन्तपसैवामृजत्प्रभुः १
- तथैववेदानृषयस्तपसाप्रतिपेदिरे ॥२४३॥
- इत्येतत्तपसोदेवामहाभाग्यम्प्रचक्षते १
- सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुत्तमम् ॥२४४॥
- वेदाभ्यासोन्वहंशक्तपामहायज्ञक्रियाक्षमा १
- नाशयन्त्याशुपापानिमहापातकजान्यपि ॥२४५॥
- यथैधस्तेजसावद्विःप्राप्तन्निर्दहतिक्षणात् १
- तथाज्ञानाग्निनापापंसर्वन्दहतिवेदवित् ॥२४६॥
- इत्येतदेनसामुक्तम्प्रायश्चित्तंयथाविधि १
- अतउर्ध्वरहस्यानाम्प्रायश्चित्तंनिबोधत ॥२४७॥
- सथाहृतिप्रणवकाःप्राणायामास्तुषोऽश १
- अपिभ्रूणहणम्प्रासात्पुनन्त्यहरहःकृताः ॥२४८॥
- कौत्संजप्त्वाऽपइत्येतद्भासिष्ठंचप्रतीत्यृचम् १
- माहित्रंशुद्धवत्यश्चसुरार्पोऽपिविशुध्यति ॥२४९॥
- सकृज्जप्त्वास्यवामीर्यंशिवसंकल्पमेवच १
- अपहृत्यसुवर्णन्तुक्षणाद्भवतिनिर्मलः ॥२५०॥

हविथन्तीयमभ्यस्यनतमंहइतीनिच १

जपित्वापौरुषंसूक्तम्मुच्यतेगुरुतल्पगः ॥२५१॥

एनसांस्थूलसूक्ष्माणांचिकीर्षन्नपनोदनम् १

अवेत्यृचंजपेदब्दंयत्किंचिदमितीतिवा ॥२५२॥

प्रतिगृह्णाप्रतियाह्यभुक्त्वाचान्नंविगर्हितम् १

जपंस्तरत्समन्दीयम्पूयतेमानवस्त्र्यहात् ॥२५३॥

सोमारौद्रंन्तुबह्वेनामासमभ्यस्यशुध्यति १

स्रवन्त्यामात्ररन्स्नानमर्थ्यम्णामितिचत्र्यचम् ॥२५४॥

अब्दार्द्धमिन्द्रमित्येतदेनस्वीसप्तकंजपेत् १

अप्रशस्तन्तुकृत्वाऽसुमासमासीतभैक्षभुक् ॥२५५॥

मंत्रैःशाकलहोमीयैरब्दंहुत्वाघृतंद्विजः १

सुगुर्वथपहन्त्येनोजप्त्वावानमइत्यृचम् ॥२५६॥

महापातकसंयुक्तोऽनुगच्छेद्ज्ञाःसमाहितः १

अभ्यस्याब्दम्पावमानीर्भैक्षहारोविशुध्यति ॥२५७॥

अरण्येवात्रिरभ्यस्यप्रयतोवेदसंहिताम् १

मुच्यतेपातकैःसर्वैःपराकैःशोधितस्त्रिभिः ॥२५८॥

त्र्यहन्तूपवसेद्युक्तस्त्रिरद्भ्योऽभ्युपयन्नपः १

मुच्यतेपातकैःसर्वैस्त्रिर्जपित्वाऽघमर्षणम् ॥२५९॥

यथाऽश्वमेधः क्रतुरात्सर्वपापापनोदनः १  
 तथाऽधमर्षणं सूक्तं सवंपापापनोदनम् ॥२६०॥  
 हत्वा लोकानपीमांस्त्रीनश्नन्नपियतस्ततः १  
 ऋग्वेदन्धारयन्विप्रो नैनः प्राप्नोति किंचन ॥२६१॥  
 ऋक्संहितां त्रिरभ्यस्य यजुषां वासमाहितः १  
 साम्नां वासरहस्यानां सर्वपापैः प्रमुच्यते ॥२६२॥  
 यथामहाह्रदम्प्राप्य क्षिप्तं लोष्टं विनश्यति १  
 तथा दुश्चरितं सर्ववेदे त्रिवृत्तिमज्जति ॥२६३॥  
 ऋचो यजुंषि चान्यानि सामानि विविधानि च १  
 एष ज्ञेयस्त्रिवृद्धे दोयो वेदैर्न संवेदवित् ॥२६४॥  
 आद्यं यत्त्र्यक्षरम्ब्रह्म त्रयीयस्मिन् प्रतिष्ठिता १  
 सगुह्योऽन्यस्त्रिवृद्धे दोयस्तं वेदसवेदवित् ॥२६५॥

॥ इति मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ एकादशोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायां सहिताया द्वादशोऽध्यायः ॥

चातुर्वर्ण्यस्य कृत्स्नोऽयमुक्तो धर्मस्त्वयानघ ॥ १ ॥  
 कर्मणाम्फलनिर्वृत्तिं शंसनस्तत्त्वतः पराम् ॥ ११ ॥  
 सतानुवाच धर्मात्मा महर्षिन्मानवो भृगुः ॥ १ ॥  
 अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ १२ ॥  
 शुभाशुभफलं कर्म मनोवाग्देहसम्भवम् ॥ १ ॥  
 कर्मजागतयो नृणामुत्तमाधममध्यमाः ॥ १३ ॥  
 तस्येह त्रिविधस्यापित्र्यधिष्ठानस्य देहिनः ॥ १ ॥  
 दशलक्षणयुक्तस्य मनोविद्यात्प्रवर्तकम् ॥ १४ ॥  
 परद्रवेष्वभिध्यानम्भनसा निष्ठचिन्तनम् ॥ १ ॥  
 वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ १५ ॥  
 पारुथम्यनृतं चैव पैशुन्यं चापि सर्वशः ॥ १ ॥  
 असम्बद्धप्रलापश्च वाङ्मयस्याच्चतुर्विधम् ॥ १६ ॥  
 अदत्तानामुपादानं हिंसा चैवाविधानतः ॥ १ ॥  
 परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ १७ ॥

- मानसम्भनसैत्रायमुपभुंक्तेषुभाशुभम् १
- वाचावाचाकृतंकर्मकायंनैवचकायिकम् ॥८॥
- शरीरजैःकर्मदोषैर्यातिस्थावरतान्नरः १
- वाचिकैःपक्षिमृगताम्भानसैरन्त्यजातिताम् ॥९॥
- वाग्दण्डोऽथमनोदण्डःकायदण्डस्तथैवच १
- यस्यैतेनिहिताबुद्धौत्रिदण्डीतिसुच्यते ॥१०॥
- त्रिदण्डमेतन्निक्षिप्यसर्वभूतेषुमानवः १
- कामक्रोधोतुसंयम्यततःसिद्धिन्नियच्छति ॥११॥
- योऽस्यात्मनःकारयितातंक्षेत्रज्ञम्प्रचक्षते १
- यःकरोतितुकर्मीणिसभूतात्मोच्यतेबुधैः ॥१२॥
- जीवसंज्ञोऽन्तरात्मान्यःसहजःसर्वदेहिनाम् १
- येनवेदयतेसर्वसुखन्दुःखंचजन्मसु ॥१३॥
- तावुभौभूतसम्पृक्तौमहान्क्षेत्रज्ञएवच १
- उच्चावचेषुभूतेषुस्थितन्तंगायतिष्ठतः ॥१४॥
- असंख्यामूर्तयस्तस्यनिष्पतन्तिशरीरतः १
- उच्चावचानिभूतानिसततंचेष्टयन्तियाः ॥१५॥
- पंचभ्यएवमात्राभ्यःप्रेत्यदुष्कृतिनान्नृणाम् १
- शरीरंयातनार्थीयमन्यदुत्पद्यतेध्रुवम् ॥१६॥

तेनानुभूयतायामीःशरीरेणेहयातनाः १

तास्वेवभूतमात्रासुप्रलीयन्तेविभागशः ॥१७॥

सोऽनुभूयासुखोदकीन्दोषान्विषयसंगजान् १

यपेतकल्मषोऽभ्येतितावेवोभौमहौजसौ ॥१८॥

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याभ्याम्प्राप्नोतिसम्पृक्तःप्रेत्येहचसुंखासुखम् ॥१९॥

यद्याचरतिधर्मसप्रायशोऽधर्ममल्पशः १

तैरेवचावृतोभूतैःस्वर्गेसुखमुपाप्नुते ॥२०॥

यदितुप्रायशोऽधर्मसेवतेधर्ममल्पशः १

तैर्भूतैःसपरित्यक्तोयामीःप्राप्नोतियातनाः ॥२१॥

यामीस्तायातनाःप्राप्यसजीवोवीतकल्मषः १

तान्येवपंचभूतानिपुनरभ्येतिभागशः ॥२२॥

एतादृष्ट्वाऽस्यजीवस्यगतीःस्वेनैवचेतसा १

धर्मतोऽधर्मतश्चैवधर्मेदध्यात्सदामनः ॥२३॥

सत्त्वंरजस्तमश्चैवत्रीन्विद्यादात्मनोगुणान् १

यैर्याप्येमान्स्थितोभावान्महान्सर्वानशेषतः ॥२४॥

योयदेषांगुणोदेहेसाकल्येनातिरिच्यते १

सतदातहुणप्रगयन्तंकरोतिशरीरिणम् ॥२५॥



- सत्त्वंज्ञानन्तमोऽज्ञानंरागद्वेषौरजःस्मृतम् १  
 एतद्भ्याप्तिमदेतेषांसर्वभूताश्रितंवपुः ॥२६॥  
 तत्रयत्प्रीतिसंयुक्तंकिञ्चिदात्मनिलक्षयेत् १  
 प्रशान्तमिवशुद्धाभंसत्त्वन्तदुपधारयेत् ॥२७॥  
 यत्तदुःखसमायुक्तमप्रीतिकरमात्मनः १  
 तद्रजोप्रतिघविद्यात्सतंतंहारिदेहिनाम् ॥२८॥  
 यत्तुस्यान्मोहसंयुक्तमयत्तंविषयात्मकम् १  
 अप्रतर्क्यमविज्ञेयन्तमस्तदुपधारयेत् ॥२९॥  
 त्रयाणामपिचैतेषांगुणानांयःफलोदयः १  
 अग्न्योमध्योजघन्यश्चतम्प्रवक्ष्याम्यशेषतः ॥३०॥  
 वेदाभ्यासस्तपोज्ञानंशौचमिन्द्रियनियहः १  
 धर्मक्रियात्मचिन्ताचसान्त्विकंगुणलक्षणम् ॥३१॥  
 आरम्भरुचिताधैर्यमसत्कार्यपग्नियहः १  
 विषयोपसेवाचाजस्रंराजसंगुणलक्षणम् ॥३२॥  
 लोभःस्वप्नोऽभृतिःक्रौर्गन्नास्तिव्यभिन्नवृत्तिता १  
 याचिष्णुताप्रमादश्चतामसंगुणलक्षणम् ॥३३॥  
 त्रयाणामपिचैतेषांगुणानांत्रिषुतिष्ठताम् १  
 इदंसामासिकंज्ञेयंक्रमशोगुणलक्षणम् ॥३४॥

यत्कर्मकृत्वाकुर्वन्करिष्यन्वैवलज्जति १

तज्ज्ञेयंविदुषासर्वन्तामसंगुणलक्षणम् ॥३५॥

येनास्मिन्कर्मणालोकेख्यातिमिच्छतिपुष्कलाम् १

नचशोचत्यसंपत्तौतद्विज्ञेयन्तुराजसम् ॥३६॥

यत्सर्वेणेच्छतिज्ञातुंयन्नलज्जतिचाचरन् १

येनतुथतिचात्मान्यतस्सत्त्वगुणलक्षणम् ॥३७॥

तमसोलक्षणंकामोरजसस्त्वर्थउच्यते १

सत्त्वस्यलक्षणान्धर्मःश्रेष्ठ्यमेषांयथोत्तरम् ॥३८॥

येनयांस्तुगुणेनैषांसंसारान्प्रतिपद्यते १

तान्समासेनवक्ष्यामिसर्वस्यास्ययथाक्रमम् ॥३९॥

देवत्वंसान्त्विकायान्तिमनुथत्वंचराजसाः १

तिर्यङ्मतामसानित्यमित्येषात्रिविधगतिः ॥४०॥

त्रिविधात्रिविधैषांतुविज्ञेयागोणिकीगतिः १

अधमामध्यमाग्याचकम्भीवेद्याविशेषतः ॥४१॥

स्थावराःकृमिकीटाश्चमत्स्याःसर्पाःसकच्छपाः १

पशवश्चमृगाश्चैवजघन्यातामसीगतिः ॥४२॥

हस्तिनश्चतुरंगाश्चशूद्राभ्लेच्छाश्चगर्हिवाः १

सिंहायाघ्रावराहाश्चमध्यमातामसीगतिः ॥४३॥

चारणाञ्चसुपर्माञ्चपुरुषाञ्चैवदाम्भकाः १

रक्षांसिचपिशाचाञ्चतामसीषूतमागतिः ॥४४॥

श्रुतामत्मानटाञ्चैवपुरुषाःशस्त्रवृत्तयः १

द्यूतपानप्रसक्ताञ्चजघन्याराजसीगतिः ॥४५॥

राजानःक्षत्रियाञ्चैवराज्ञाञ्चैवपुरोहिताः १

बादयुद्धप्रधानाञ्चमध्यमाराजसीगतिः ॥४६॥

गन्धर्वागुह्यकायक्षाविबुधानुचराञ्चये १

तथैवाप्सरसःसर्वा राजसीषूतमागतिः ॥४७॥

तापसायतयोविप्रायेचवैमानिकागणाः १

नक्षत्राणिचदैत्याञ्चप्रथमासात्त्विकीगतिः ॥४८॥

यज्वानऋषयोदेवावेदाज्योतींषिवत्सराः १

पितरञ्चैवसाध्याञ्चद्वितीयासात्त्विकीगतिः ॥४९॥

ब्रह्माविश्वसृजोधर्मोमहानयत्नमेवच १

उत्तमांसात्त्विकीमेतांगतिमाहुर्मनीषिणः ॥५०॥

एषसर्वःसमुद्दिष्टस्त्रिप्रकारस्यकर्मणः १

त्रिविधस्त्रिविधःकृत्स्नःसंसारःसार्वभौतिकः ॥५१॥

इन्द्रियाणाम्प्रसंगेनधर्मस्यासेवनेनच १

पापान्संयान्तिसंसारानविद्वांसोनराधमाः ॥५२॥

- यांयांयोनिन्तुजीवोऽयंयेनयेनेहकर्मणा १  
 क्रमशोयातिलोकेऽस्मिंस्तत्तत्सर्वन्निबोधत ॥५३॥  
 बहून्वर्षगणान्धोरान्नरकान्प्राप्यतत्क्षयात् १  
 संसारान्प्रतिपद्यन्तेमहापातकिनस्त्रिमान् ॥५४॥  
 श्वशूकरखरोष्ट्राणांगोऽजाविमृगपक्षिणाम् १  
 चण्डालपुच्छशानांचब्रह्महायोनिमृच्छति ॥५५॥  
 कृमिकीटपतंगानांविड्भुजांचैवपक्षिणाम् १  
 हिंसाणांचैवसत्त्वानांसुरापोब्राह्मणोव्रजेत् ॥५६॥  
 लूताऽहिसरटानांचतिरश्चांचाम्बुचारिणाम् १  
 हिंसाणांचपिशाचानांस्तेनोविप्रःसहस्रशः ॥५७॥  
 तृणगुल्मलतानांचक्रथादान्दंष्ट्रिणामपि १  
 क्रूरकर्मकृतांचैवशतशोगुरुतल्पगः ॥५८॥  
 हिंसाभवन्तिक्रथादाःकृमयोऽभक्ष्यभक्षिणः १  
 परस्परादिनःस्तेनाःप्रेताऽन्त्यस्त्रीनिषेविणः ॥५९॥  
 संयोगम्पतितैर्गत्वापरस्यैवचयोधितम् १  
 अपहृत्यचविप्रस्वम्भवतिब्रह्मराक्षसः ॥६०॥  
 मणिमुक्ताप्रबालानिहृत्वालोभेनमानवः १  
 विविधानिचरलानिजायतेहेमकर्तृषु ॥६१॥

- धान्यंहृत्वाभवत्वाखुःकांस्थंहंसोजलंलवः १
- मधुदंशःपयःकाकोरसंश्वानकुलोघृतम् ॥६२॥
- मांसंगृध्रोवपाम्महुस्तैलन्तैलपयःखगः १
- चीरीवाकस्तुलवणम्बलाकाशकुनिर्दधि ॥६३॥
- कौशेयन्तिन्निरिहृत्वाक्षौमंहृत्वातुददुरः १
- कार्पीसतान्तवंक्रौंचोगोधागांवाग्गुदोगुडम् ॥६४॥
- कुच्छुन्दरिःशुभान्गन्धान्पत्रशाकन्तुवर्हिणः १
- श्ववित्कृतान्नंविषमकृतान्नन्तुशल्यकः ॥६५॥
- वकोभवतिहृत्वाग्निंगृहकारोद्युपस्करम् १
- रक्तानिहृत्वावासांसिजायतेजीवजीवकः ॥६६॥
- वृकोमृगेभंयाघ्रोऽश्वम्फलमूलन्तुमर्कटः १
- स्त्रीमृक्षःस्तोककोवारियानान्युष्ट्रःपशूनजः ॥६७॥
- यज्ञातद्वापरद्रव्यमपहत्यबलान्नरः १
- अवश्यंयातितिर्यक्त्वंजग्ध्वाचैवाहुतंहविः ॥६८॥
- स्त्रियोऽप्येतेनकल्पेनहृत्वादोषमवानुयुः १
- एतेषामेवजन्तूनाम्भार्यात्वमुपयान्तिताः ॥६९॥
- स्वेभ्यःस्वेभ्यस्तुकर्मभ्यश्च्युतावर्षीयानापदि १
- पापान्संसृत्यसंसारान्प्रेथतांयान्तिशत्रुषु ॥७०॥

- जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम् १
- क्लेशां च विविधां स्तांस्तान्मृत्युमेव च दुर्जयम् ॥८०॥
- यादृशेन तु भावेन यद्यत्कर्म निषेवते १
- तादृशेन शरीरेण तत्तत्फलमुपाप्नुते ॥८१॥
- एष सर्वः समुद्दिष्टः कर्मणां वः फलोदयः १
- नैः श्रेयसं कर्मविधिं विप्रस्येमन्निबोधत ॥८२॥
- वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः १
- अहिंसा गुरुसेवा च निःश्रेयसकरम्परम् ॥८३॥
- सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् १
- किञ्चिच्छ्रेयस्करतरं कर्मोक्तम्पुरुषम्प्रति ॥८४॥
- सर्वेषामपि चैतेषां आत्मज्ञानम्परं स्मृतम् १
- तद्व्ययं सर्वविद्यानाम्प्राप्यते ह्यमृतन्ततः ॥८५॥
- षण्णामेषान्तु सर्वेषां कर्मणाम्प्रेत्य चेहन् १
- श्रेयस्करतरं ज्ञेयं सर्वदा कर्मवैदिकम् ॥८६॥
- वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः १
- अन्तर्भवन्ति क्रमशस्तस्थिंस्तस्मिन् क्रियाविधौ ॥८७॥
- सुखाभ्युदयिकं चैव नैः श्रेयसिकमेव च १
- प्रवृत्तं च निवृत्तं च द्विविधं कर्मवैदिकम् ॥८८॥

- इहचामुत्रवाकाम्यम्प्रवृत्तंकर्मकीर्त्यते १  
 निष्कामंज्ञानपूर्वन्तुनिवृत्तमुपदिश्यते ॥८९॥  
 प्रवृत्तंकर्मसंतेयदेवानामेतिसाम्यताम् १  
 निवृत्तंसेवमानस्तुभूतान्यत्येतिपंचवै ॥९०॥  
 सर्वभूतेषुचात्मानंसर्वभूतानिचात्मनि १  
 समम्पश्यन्नात्मयाजीस्वाराज्यमधिगच्छति ॥९१॥  
 यथोक्तान्यपिकर्माणिपरिहायद्विजोत्तमः १  
 आत्मज्ञानेशमेचस्याद्वैदाभ्यसेचयत्नवान् ॥९२॥  
 एतद्विजन्मसाफल्यम्ब्राह्मणस्यविशेषतः १  
 प्राप्यैतत्कृतकृत्योहिद्विजोभवतिनान्यथा ॥९३॥  
 पितृदेवमनुष्याणांवेदश्शुःसनातनम् १  
 अशक्यंचाप्रमेयंचवेदशास्त्रमितिस्थितिः ॥९४॥  
 यावेदवाङ्माःस्मृतयोयाश्चकाश्चकुदृश्यः १  
 सर्वास्तानिष्फलाःप्रेत्यतमोनिष्ठाहिताःस्मृताः ॥९५॥  
 उत्पद्यन्तेचवन्तेचयान्यतोऽन्यानिनानिचित् १  
 तान्यवीक्षालिकतयानिष्फलान्यनृतातिच ॥९६॥  
 चातुर्वर्ण्यत्रयोलोकाश्चत्वारश्चाश्रमाःपृथक् १  
 भूतम्भवद्भविष्यच्चसर्ववेदात्प्रसिध्यति ॥९७॥

- शब्दःस्पर्शरूपरसोगन्धस्पर्शपञ्चमः १
- वेदादेवप्रसूयन्तेप्रसूतिगुणकर्मतः ॥९८॥
- विभर्तिसर्वभूतानिवेदशास्त्रं सनातनम् १
- तस्मादेतत्परम्भन्येयज्जन्तोरस्यसाधनम् ॥९९॥
- सैनापत्यंचराज्यंचदण्डनेतृत्वमेवच १
- सर्वलोकाधिपत्यंचवेदशास्त्रविदर्हति ॥१००॥
- यथाजातबलोवद्विर्हत्यार्द्रानपिद्रुमान् १
- तथादहतिवेदज्ञःकर्मजन्दोषमात्मनः ॥१०१॥
- वेदशास्त्रार्थतत्त्वज्ञोयत्रतत्राश्रमेवसन् १
- इहैवलोकेतिष्ठन्सब्रह्मभूयायकल्पते ॥१०२॥
- अज्ञेभ्योयन्थिनःश्रेष्ठायन्थिभ्योधारिणोवराः १
- धारिभ्योज्ञानिनःश्रेष्ठाज्ञानिभ्योव्यवसायिनः ॥१०३॥
- तपोविद्याचविप्रस्यनिःश्रेयसकरन्परम् १
- तपसाक्वित्विषंहन्तिविद्ययाऽमृतमश्नुते ॥१०४॥
- प्रत्यक्षंचानुमानंचशास्त्रंचविविधागमम् १
- त्रयंसुविदितंकार्यन्धर्मशुद्धिमभीप्सता ॥१०५॥
- आर्षन्धर्मोपदेशंचवेदशास्त्राविरोधिना १
- यस्तर्केणानुसन्धत्तेसधर्मवेदनेतरः ॥१०६॥



नैःत्रेयसमिदं कर्मियथोदितमशेषतः १

मानवस्यास्यशास्त्रस्यरहस्यमुपदिश्यते ॥१०७॥

अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् १

यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशंकितः ॥१०८॥

धर्मेणाधिगतो यैस्तु वेदः स परिवृंहणः १

तेशिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥१०९॥

दशावरावापरिषद्यन्धर्मम्पारकल्पयेत् १

त्र्यवरावाऽपि वृत्तस्था तन्धर्मं न विचालयेत् ॥११०॥

त्रैविद्यो हेतुस्तर्को नैरुक्तो धर्मपाठकः १

त्रयशास्त्रमिणः पूर्वे परिषत्स्याद्दशावरा ॥१११॥

ऋग्वेदविद्य जुर्विच्च सामवेदविदेव च १

त्र्यवरापरिषज्ज्ञेया धर्मसंशयनिर्णये ॥११२॥

एकोऽपि वेदविद्भर्मयं व्यवस्ये द्विजोत्तमः १

स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽन्युतैः ॥११३॥

अज्ञतानाममंत्राणां जातिमात्रोपजीविनाम् १

सहस्रशः समेतानाम्परिषत्त्वं न विद्यते ॥११४॥

यं वदन्ति तमोभूता मूर्खी धर्ममतद्विदः १

तत्पापं शतधा भूत्वा तद्वक्तृन्नुगच्छति ॥११५॥

- एतद्वोऽभिहितं सर्वन्निःश्रेयसकारम्परम् १  
 अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम् ॥११६॥  
 एवं स भगवान् देवोलोकानां हितकाम्यया १  
 धर्मस्य परमं गुह्यं मे दं सर्वमुक्तवान् ॥११७॥  
 सर्वमात्मनि सम्पश्येत्सच्चासच्च समाहितः १  
 सर्वं ह्य्मात्मनि सम्पश्यन्नाधर्मे कुरुते मनः ॥११८॥  
 आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थिताम् १  
 आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥११९॥  
 खं सन्निवेशयेत्स्वेषु चेष्टनस्पर्शनेऽनिलम् १  
 पक्तिदृष्ट्योः परन्तेजः स्नेहेऽपोगां च मूर्तिषु ॥१२०॥  
 मनसीन्दुन्दिशः श्रोत्रे क्रान्ते विष्णुम्बले हरम् १  
 वाच्यग्निम्भिर्त्रमुत्सर्गे प्रजने च प्रजापतिम् ॥१२१॥  
 प्रशासितारं सर्वेषां मणीयां समणोरपि १  
 रुक्माभं स्वप्नधीगम्यं विद्यात्तम्पुरुषम्परम् ॥१२२॥  
 एतमेवेदन्त्यग्निम्भनुमन्ये प्रजापतिम् १  
 इन्द्रमेकेऽपरे प्राणमपरे ब्रह्मशाश्वतम् ॥१२३॥  
 एष सर्वाणि भूतानि पञ्चभिर्थाप्य मूर्तिभिः १  
 जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥१२४॥

एवंयःसर्वभूतेषुपश्यत्यात्मानमात्मना १

ससर्वसमतामेत्यब्रह्माभ्येतिपरम्पदम् ॥१२५॥

इत्येतन्मानवंशास्त्रम्भृगुप्रोक्तम्पठन्द्विजः १

भवत्याचारवान्नित्यंयथेष्टाम्प्राप्नुयाद्गतिम् ॥१२६॥

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॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ द्वादशोऽध्यायः ॥

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॥ इतिमनुसंहितासमाप्ता ॥

॥ शुभम्भूयात् ॥

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**NOTES ON THE TEXT.**

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## GENERAL NOTICE OF THE TEXT.

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IN undertaking to print the Institutes of MENU in their original language, it became a matter of the first importance to collect as many manuscripts as could be obtained, and to have the power of collating the rest at pleasure. The difficulties attendant upon such an enterprise were, it will be evident, much enhanced by the distance, which my regular duties at this College forced me to be at from the press, during the printing of the greatest portion of the work. In editing Oriental works in the East, much aid is derived from native assistants: but in this country, every deficiency found in the compositor must be supplied by the editor; for the former is often ignorant of the very names and powers of the letters of the language in which the work is to be printed. Errours of the gravest nature must consequently be the result without the most unceasing watchfulness; and more particularly at the commencement of the undertaking. At length something like a language of the nursery arises between the editor and the compositor, which in the course of the progress of the work enables them to come to a mutual understanding of what is required: This answers on all common occasions; but is insufficient, and often useless,  
in

in all anomalous cases. To remedy an evil of such magnitude, and which seemed to set all hope of accuracy at defiance, I contrived the following plan. All the *Déva Nāgarī* types were arranged according to their classes and combinations, and every character, whether single or compound, was numbered. A copy of the alphabet thus arranged was put into the hands of the compositor, and, when any correction was to be made, the shape and number of the letter were specified in the margin of the proof-sheet. The result I trust will be found to be, that the present work will bear a fair comparison, for typographical accuracy, with most Oriental publications.

As my object was to make the text as clear and easy for the student as was consistent with the rules laid down by native grammarians, I have introduced the *ardd'hácāra*, or apostrophe (◌'), in every instance where the strict rule of grammar would authorise its insertion; namely, wherever a final अ, ए, or ओ was followed by an initial अ. At the same time it is right to state that, from an inspection of different mss. as well as of the Sanscrit works printed in India, it seems to be introduced at pleasure, wherever any final vowel is followed by an initial अ. To have imitated the native copyists in this deviation from grammar, would have been to introduce confusion instead of clearness into the text. Its admission being simply to point out that an initial vowel अ had been elided, we cannot, with any pretension to accuracy, allow its being inserted where two vowels are in a state of coalescence, or where an initial अ is preceded by a dissimilar vowel; as in the following instances,

instances, which are taken from the Calcutta edition of *MENU*, viz. ब्राह्मणस्या-सृगम् Chap. iv. v. 167, स्रवत्य-नौकृतम् Chap. ii. v. 74, and elsewhere.

Though the Calcutta edition has been made the foundation for the present text, I have, after a careful comparison with several mss. assumed to myself, the right of an editor, to substitute whatever I conceived a better reading. As often as this has been the case, I have stated my reasons for making the emendation in the notes. Perhaps some scholars will be of opinion, that this power ought to have been exercised more frequently than has been done. It appears to me, however, that very considerable caution should be shewn in altering the texts of ancient works. Anomalous forms of grammar and diction may have been admissible at the period in which they were composed, of which grammars make no record, or with which we are unacquainted from our imperfect knowledge of original treatises on the subject. I refer to the notes for many particulars that will elucidate and support this remark.

The Calcutta edition of *MENU*, published by BA'BU RA'M, though perhaps the most accurate of the works printed at his press, has many errors. Some relate to the text itself, others arise from the slovenly and indistinct manner in which the natives of Bengal Proper sound certain letters, and which consequently extends to the indifferant use of one for the other in writing, as a ज for a य, and a क for a द, and *vice versa*. The irregular use of the last two letters for one another extends, nearly, to every verse in that edition. Many errors result from careless-

ness in the correction of the press. A list of them is subjoined to that edition ; but it is so defective, that it might have been omitted without any essential loss to the work.

Having made the above remarks upon the Calcutta edition, it is but just to state, that that work is, for a native publication, very respectably edited. This latter remark, when contrasted with what has been before observed, conveys no inconsistency or contradiction ; for it will be obvious that the business of collating, emending, and printing mss. is too novel in its nature in India, to have formed those habits in the inferior scholars, who would have the charge of preparing them for the press, to admit even a reasonable presumption, that that degree of skill has been yet attained which is essential to the restoration of the text of an ancient author. Having stated this, I feel it but due to myself, to say, that I mean not by such a remark to be supposed to infer that the present text is faultless. Much I have no doubt remains to be done ; and a comparison with other mss. will help to clear up any difficulties that still remain.

From the good sense displayed by CULLU'CA BHATTA in his comment on MENU, styled *Menwart'ha Muctāvali*, it is much to be regretted, that we have not a copy containing the undoubted text as restored by him. Had we this, little I am convinced would then be required in the way of emendation ; for it appears to me that there is much reason to believe, that self-conceited and ignorant transcribers have occasionally tampered with the text as printed in the Calcutta edition. Thus the manuscript No. II.,  
does



does not always agree with that edition about certain words, though there is a perfect conformity between them in the *dicta* of the legislator. A reference to the remarks made upon No. II. will explain this subject.

In conformity with the mode practised in Bengal, the exact and definite nasal character, suitable to the case, has been occasionally printed. This has been more particularly attended to at the end of a hemistich, where the definite letter ऋ has been uniformly printed instead of the *anuswára* (·), as often as the verse ended with it. We are very nearly placed, with regard to Oriental printing, in the same situation as the first inventors of the art; and it appears to me that the editors of the works printed in Calcutta have shewn their good sense in making use of the proper and definite nasal letter, wherever their space would admit it. The unequalled perfection of the Sanscrit alphabet consists in its containing a definite representative of every sound in the language; and it would be to show ourselves insensible of its merits over every other system of orthography, if we did not take advantage of its exactness, whenever there was no other reason to be adduced against it, but the careless habits of copyists. In following the plan of the Calcutta editors no rule of grammar is violated, and we are thereby enabled to bring the opinions of the natives themselves in support of the mode adopted in this work.

## NOTES.

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THE following description is designed to explain the nature of the authorities consulted in the course of printing this work.

### No. I.

The Calcutta edition of the text of **MENU**, accompanied by the admirable comment of **CULLU'CA BHATTA**, styled *Menwart'ha Muctāvāḥ*. The preceding **GENERAL NOTICE** contains every remark I have thought necessary to make upon this edition.

### No. II.

A very valuable manuscript of the text of **MENU**, accompanied by the comment of **CULLU'CA BHATTA**. This is one of the numerous mss. presented by **H. T. Colebrooke Esq.** to the East-India Company. It is marked **J. 177**, in the catalogue of their library. This manuscript appears to me to be that which was followed by the editors of the Calcutta edition. The agreement between them is too remarkable, not to have arisen from the one having been subservient to the other; either the Calcutta edition has been printed from this, or the latter has

been corrected subsequently from it. In many cases where this copy agreed with the other mss. it has been altered, and these changes agree entirely with the text in the Calcutta edition; though it occasionally happens that such alterations are not emendations of the text. As they have been made with a very glossy ink they are easily detected.

It is not an ancient copy, and will be quoted as No. II.

### No. III.

For this valuable copy I am indebted to the kindness of Mr. Charles Wilkins, who lent it to me out of his private collection. He had it copied for him by a Maharatta *pandit*, who was afterwards employed by Sir William Jones. The large and beautiful copy of the *Rāmāyana*, which is now in the library of the Royal Society, was transcribed by this copyist. The work in question is written in a very handsome and elegant hand. The words are released from their *sandhi*, and stand apart. It contains only the text; but I do not think it was copied from that established by CULLU'CA BHATTA; neither are its readings the same as those given by ME'D'HA'TITHI. There are many redundant verses, and frequent substitution of synonymous terms for those found in the Calcutta edition; but with these exceptions there is a general agreement with the latter work. When quoted, it will be called "Mr. Wilkins' manuscript, or copy."

## No. IV.

I consider this manuscript as the most valuable check upon the Calcutta edition it has been in my power to consult. It is one of those presented to the East-India Company by the GAIKAWA'R, and was evidently copied out for that purpose. Hence it has not had the advantage of being corrected and collated in the course of perusal; but its errors are merely those of a man who did not understand what he was copying, though careful in the execution of his work. The mistakes are confined to obscure compound letters, which are easily understood by the help of the Calcutta edition itself. There is often a surprising agreement between it and that work, even when all other authorities differ; an agreement so remarkable, that it would almost lead to a suspicion that it had been copied from it, if there were not occasionally the most remarkable discrepancies. Very often it has served to point out that an *anuswāra* had been omitted in the Calcutta edition. But its chief use, as being an independent text from the Western side of India, will be obvious, when it is remembered, that all the other copies were written on the Bengal or Eastern side of the peninsula, and may possibly have been copied in regular succession from one another; thereby perpetuating and multiplying errors of the most serious nature. It contains some verses that are not adopted by CULLŪCA BHATTA; and there are occasionally some couplets deficient: it has no comment. Whenever alluded to in  
the

the notes, it will be quoted as the "Bombay copy, or manuscript."

### No. V.

This is one of the mss. presented by Mr. H. T. Colebrooke to the East-India Company, and is included in two volumes: the first, marked J. <sup>1</sup>, contains the first six chapters, and the second, J. <sup>2</sup>, comprises the last six chapters. It is a very carefully written manuscript, in a singularly compact and mature hand. The diphthongs are written like those of the provincial alphabet of Bengal; and the shape of the letters may be considered an approximation between the *Déva Nágari* and the *Bengáli*. I conjecture that it may have been written on the Western or North-Western side of India, as the letters  $\text{ख}$  and  $\text{घ}$  are frequently substituted for each other. Its date, which was written at the same time with the rest of the work, and found at the end of the ninth chapter, is 1648 of the *Sanvat*; which makes it 222 years old (A. D. 1824).

This work contains the text and comment of ME'D'HA'-TITHI, the son of VI'RA SWA'MI', whose name is written at the end of each chapter. It is a very valuable manuscript, though deficient in many places, owing to its having been copied from an incomplete or defaced work. Its deficiencies are marked by blanks. Its readings are in general very good; but it, in common with the other two copies of ME'D'HA'TITHI, differs extremely in the eighth chapter from the other mss. But these differences, and the deficiencies, will be best observed in the course of

of perusing the notes. It likewise contains in several places redundant verses.

If a conjecture might be offered, with regard to ME'D'HA'TITHI's comment and text, as appearing in this copy and in Nos. VI. and VII. it would be, that in the frequent transcriptions the work had undergone, (a proof of its antiquity), the labours of CULLU'CA BHATTA were rendered necessary, not merely for the purpose of giving a more clear and concise explanation of the text of MENU, but in reality to re-establish its true readings. No two comments of any authors can vary more in manner, and perhaps, in merit, than those of ME'D'HA'TITHI and CULLU'CA BHATTA. The prolixity and obscurity of the former, and the conciseness, clearness, and precision of the latter, quite justify the high eulogium pronounced upon it by Sir William Jones, in his preface to the English translation. It is sometimes very curious to observe how CULLU'CA BHATTA follows his predecessor; very often adopting his particular terms, when he agrees with him, and condensing in an admirably clear and masterly style, the jut of the other's remarks. His good sense is equally shewn in entering into detailed explanations of any obscure expression, though ME'D'HA'TITHI had, perhaps, been extremely concise in its elucidation, or altogether silent. Yet it very often happens that the prolixity of ME'D'HA'TITHI explains a technical or local expression, of which the *European* student might seek for in vain in the Dictionaries; and which CULLU'CA has left unnoticed, from conceiving, perhaps,

that it was familiarly understood, and required no interpretation.

These two volumes will be quoted as No. V.

#### No. VI.

I have under this number classed two volumes, the first containing the first six chapters, and the latter the remaining six. They are of those presented to the East-India Company by Mr. H. T. Colebrooke. The first volume is marked in the catalogue of the East-India Company's Library, J. 233; the second J. 201. They contain the text and comment of *ME'D'HA'TITHI*. Though I have ranged them together for the sake of reference, the first volume is a much older and better written work than the second; yet there is a great resemblance between them. They form together a valuable work: when quoted here they will be called No. VI.

#### No. VII.

Under this head I have included four volumes, the first of which, marked J. 198, contains the three first chapters, the second, numbered J. 199, comprises the fourth, fifth, sixth and seventh. In the third volume, J. 200, are the eighth, tenth and eleventh chapters. The ninth chapter, marked J. 142, forms a distinct volume, and the twelfth is altogether wanting. It is one of those presented by Mr. H. T. Colebrooke, to the East-India Company. When copied originally, this work was extremely faulty, but it has been collated, and there is  
not

not a page without a dozen obliterations, often of whole lines. It is very frequently imperfect. This likewise contains the text and gloss of ΜΕ'D'ΗΑ'TITHI, and will be quoted as No. VII.

### No. VIII.

This manuscript contains only the last six chapters, with the exception of the ninth, of the text and comment of ΜΕ'D'ΗΑ'TITHI, and was presented to the East-India Company by Mr. H. T. Colebrooke, and is marked J, 149. It has been of little or no use, being destitute of any marks or divisions to distinguish the text from the comment. By occasional marginal insertions, it would seem to have been collated, but, like No. VII., it is full of obliterations.

N.B. I had not possession of Nos. V., VI., VII. and VIII., till the fifth chapter was printed off; but Mr. C. J. Mickle of the East-India Company's library, with the most obliging readiness, occasionally consulted them for me, and sent a transcript of any reading I was desirous of comparing with the authorities I had by me.

### No. IX.

A manuscript belonging to the collection of the late Sir William Jones, and now in the possession of the Royal Society, containing but the text of ΜΕΝΥ. It is marked *a* 37, and has occasionally the meaning of a word in latin, apparently in the hand-writing of its former possessor. It is noted as "*imperfect*" in the catalogue made out



out by Mr. Wilkins. It, as well the next (*b* 37), was occasionally consulted, when I happened to be in town; but neither of them was of any essential use.

No. X.

This is in the same collection as the foregoing, and is marked *b* 37. It is described as "*very imperfect*" by Mr. Wilkins. This and the former, when quoted, will be alluded to as *a* or *b* 37. R. S., or of the Royal Society's library.

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When the text of the Calcutta edition agreed with Mr Wilkins' manuscript and Sir W. Jones' translation, it was considered to be good, and generally no further collation took place; except in cases where there was reason to doubt of the grammatical form of a word; but when there appeared a disagreement, further reference was made to the other authorities, and the differences discovered are recorded in the following notes.

## CHAP. I.

Verse 4, hemistich 2. In the Calcutta edition the strict grammatical forms, deducible from the rules of euphony are generally printed; in such cases I have preferred following it to copying the more popular and familiar modes. Thus, in this hemistich we find in that edition महर्षीच्छ्रयताम् compounded of महर्षीन् श्रयताम्.

V. 20, h. 2. The form यावतिथः is not found, as a derivative, among the terminations in Mr. Wilkins' grammar but it occurs in Forster's Essay, pages 584, 596, and 648, as an irregular suffix to form nouns of number, weight, and measure. The technical termination is termed तिथ. The final त् of the words ending in वत् is dropped. This termination may be subjoined to the following words, viz. एतावत् गण, तावत्, पूग, यावत्, बहु, and संघ.

V. 38, h. 1. I have not deviated from the Calcutta edition in the form मेघाँश्च, in which the ँ seems indifferently used for the *anuswára*, when followed by a sibilant. Perhaps it may be here employed on account of the preceding heavy letter.

V. 55, h. 1. The Bombay ms. and that of Mr. Wilkins read तमोयदा instead of तमोयं; but Nos. II. V. VI. and VII. agree with the Calcutta. and the present, text.

V. 59, h. 2. All other authorities differ from the text of the Calcutta edition, and No. II. in giving सर्वमेव instead

AP. I. of सर्वमेषः; but I have preserved the reading in the Calcutta edition, taking it for granted, that when the sense was good, and agreed with Sir William Jones' translation, such readings would be, most likely, those that were sanctioned by the authority of CULLU'CA BHATTA. It is only when I have had reason to think that *his* text had been altered that I have ventured to make an emendation.

V. 64, h. 2. The Bombay ms. agrees with Mr. Wilkins' in reading तावता in the second hemistich for तावतः. Nos. II. V. and VII. however, agree with the present text.

V. 72, h. 2. The Calcutta edition reads तावतीरात्रिमेवच, thus making a false concord. All the other authorities agree with our text. The ms. No. II. was originally the same as the rest; but has subsequently been altered to तावतीरात्रिमेवच which would be more correct than the Calcutta edition, if the accusative were required. But it will be clear that the last half of the hemistich is not under the same government as अहन्, but is quite independent, being merely supplied, as is remarked by CULLU'CA, to complete the verse. The reader will notice, that in the measure of sixteen syllables to the hemistich, in which this work is composed, the foot which contains eight syllables generally comprises a complete sense in itself. This peculiarity has often been of use in ascertaining the sense and genuineness of the text.

V. 81, h. 2. The Calcutta edition, and the ms. No. II. agree in reading प्रतिवर्तते while all the other authorities

give उपवर्त्तते. The former reading seems most analogous, as the idea of a *return* conveyed by प्रति seems peculiarly apt for the sense of the verse, “ *No advantage reverts to man by iniquity.*” It will be seen in the course of the notes, that the prepositions are frequently interchanged in the Calcutta edition; and the editors of that work have often made mistakes in substituting निः for नि. This has not been from oversight, because the same alteration had been previously made in No. II., but fortunately (as has been already stated) in a glossy ink, which admits of their being easily observed.

V. 83, h. 2. All the authorities differ from the Calcutta edition and No. II. They all read त्वेषां वयः in the second hemistich, for त्वेषामायुः; the difference, however, is quite immaterial.

V. 89, h. 2. I have put the word प्रसक्तिः as found in all the authorities, in the accusative case, it being clearly under the government of अकल्पयन् in the preceding verse. In the Calcutta edition and in No. II. it is spelt as if derived from शक् “ *be able,*” but it will be evident that it should be from the root षञ्ज् “ *adhere,*” (see Chap. iv. v. 16 and elsewhere); the passage implying “ *non-attachment to sensualities.*” The other authorities likewise give समादिशन् for समासतः

V. 106, h. 2. All the other mss. differ from the Calcutta edition and No. II. and give सततं for आयुषं; but Nos. V. VI. and VII. agree with those two in reading निःश्रेयसं, while the Bombay and Mr. Wilkins’ ms. read नैःश्रेयसं. In verses 334 of Chap. ix., and 82, 83, and 107

of

HAP. I, of Chap. XII. may be seen similar phrases : both forms are correct.

V. 112, h. 2. The Calcutta edition, contrary to No. II. reads कल्पः in the nominative case, and puts its adjective in the same case to agree with it; but it is clearly an error, for कल्पः in common with all the other things enumerated, is in the accusative case, and is governed by उक्तवान् of v. 118. The Bombay and Mr. Wilkins' mss. support No. II. This verse, and several more at the end of this chapter, are wanting in the copies of ME'D'HA'-TITHI's text and comment.

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## CHAP. II.

HAP. II. Verse 33, hemistich 2. The Bombay copy gives मनोरमं for मनोहरं; in this it is supported by that of Mr. Wilkins, but all the others agree with the text. The latter epithet is extremely common, pervading the dialects; but the former is less frequent.

V. 44, h. 2. In Mr. Wilkins' ms. and in Nos. V. VI. and VII. सूत्रिकं occurs for सोत्रिकं, but the Bombay copy has सूत्रक. Frequent variations of a similar nature will be observed to occur in the course of the notes. The other authorities agree with the text.

V. 63, h. 2. Mr. Wilson's dictionary gives प्राचीनावीती instead of प्राचीनजावीती. Mr. Wilkins' and the Bombay mss. Nos. V. and VII. read प्राचीनमावीती, thus interposing

a म to eke out the measure, which is effected in the text by the inherent vowel अ. Nos. II. and VI. agree with the Calcutta edition and the text.

V. 74, h. 2. The Calcutta edition and No. II., from which that work was most probably printed, read the last word of this couplet विशीर्यति in the *parasmaipada*, or active form, as if it belonged to the fourth conjugation, while the other authorities have विशीर्यते. All the lists of roots in my possession, viz. those of Mr. Wilkins, Mr. Wilson, Foster, and those of Dr. Carey in the *Bengálí* and *Déva Nágari* characters, state the root शृ “injure” to be of the ninth conjugation. To suppose the Calcutta edition and No. II. to be right, we must allow the root to belong to the fourth conjugation, and the lists to be defective. I have followed the other authorities; first, because they are the most numerous, and harmonize with the lists of roots and the grammars; and secondly, because if the root should eventually be found to be of the fourth conjugation, the form विशीर्यते will still be correct, as there is not the least difference of form between the *átmanépada*, or middle voice, of the fourth conjugation and the passive voice. It must not be omitted, that the form विशीर्यति, as if it belonged to the fourth conjugation, is found in the comment of the Calcutta edition and in No. II., Chap. III. v. 226. The sense too seems to require a neuter, and not a passive verb.

It is to be remarked, that the fourth conjugation contains the great body of the neuter verbs, while at the same time it is that which in its middle voice is identical

CHAP. II. tical, in form, with the passive. My object is now to shew, that whatever purpose is effected by the letter य, which is the distinctive sign of the passive voice, is equally accomplished by the same letter for the fourth conjugation. In all languages there are certain verbs that might be almost indifferently classed under the passive or neuter voice ; and such instances frequently occur in MENU, the elucidation of which has led me to lengthen this note.

The verb जायते "*he is born,*" is classed by the Sanscrit grammarians in the fourth conjugation, though, had they ranged it with the passive verbs, it would not have been changed in the slightest degree in form. That they have not done so shews the correctness of their notions of grammar. Dr. Johnson, in his Dictionary of the English Language, states that the verb "*to be born*" is neuter-passive. The verb is originally passive, for when all its parts are supplied, it means "*to be borne by a mother;*" but in its popular and elliptical use, being employed without any reference to its agent, as when we say, "*he was born last year,*" it becomes truly a neuter verb, for it then merely affirms the first appearance of a child in the world. The verb *nascor*, in latin, may be contested as belonging to the passive by its form, and to the neuter by its use ; for it answers the stipulations of a deponent verb, which requires a *passive* form without a passive signification. The French derivative of *nascor*, i. e. *naître*, is laid down to be neuter in the dictionary of the French Academy. In *Hindustání* the passive and some other verbs are conjugated with *jána* "*to go,*" and none but  
neuter

neuter ones with *hóná* “to be ;” and in that language “to be born” is *paidá hóná*, and therefore *neuter*. Thus we see that we have the analogy of language for considering “to be born” as neuter by its use, whatever may be the conclusion we come to by a reference to its derivation.

Perhaps the following reason for the solution of the equivocal nature of some neuter verbs may be of service, as affording a clue for determining their classification, and to shew *why* there is that similarity between the fourth conjugation and the passive voice in Sanscrit.

Both the subject in the passive and neuter voice have no *will* or *choice* in the action implied by the verb : thus, in the sentence “*he dies*,” the subject is affected by a STATE over which he has no controul, and which he would resist if he could ; and in that of “*he is killed*,” he suffers from an ACTION he cannot avoid. In both these instances the subject is exposed to but one result, independant of his *will* ; the having or not having which, constitutes the real distinction in all animal sufferings and actions. Hence I conceive it is, that there is such a similarity between the fourth conjugation and the passive voice, for whether the subject of the verb be exposed to a *state*, or to an *action*, which is unavoidable, he must be the *object*. If a conjecture might be offered as to the sense of the increment य, which forms the passive and the fourth conjugation, I would say, that it is connected with या or इ “go,” and that it fills the same office in Sanscrit which is done by the derivative *jána* “to go,” in *Hindustáni* and the other dialects.

To



AP. II To define the distinction in doubtful cases between a neuter and a passive verb, we have therefore only to consider whether the subject suffers from a *state* or an *action*; that is, whether there is the agency of an individual, or of natural causes, in producing the effect implied by the verb.

But if it be necessary, on the one hand, to distinguish accurately between the passive and the neuter, it is equally important to discriminate between the neuter and the intransitive verb, in nice and doubtful cases; for the neuter verb holds an intermediate place between the passive and the intransitive: and here again the same test will give us the true definition; namely, if the action implied by the verb depends upon its subject, we may be certain it is not neuter, and that the verb is consequently either transitive or intransitive. Had a rule of this kind, which would afford a logical arrangement, been kept in view, we should not have our grammarians differing about the nature of neuter verbs. That they have been much perplexed in making distinctions, upon imperfect grounds of judgment, may be seen by referring to Mr. Lindley Murray's English Grammar, on the Verb. The presence or absence of volition in the nominative can alone enable us to determine the nature of the verb, and consequently by that test are we to be guided whether the nominative is the *agent* or the *object*. Upon this view of the matter I have arranged the different verbs as follows: and have given examples, lest any doubt should arise as to their classes.

## VOLUNTARY.

<i>The</i> <i>Nominative</i> THE AGENT.	{	Intransitive,	as <i>He runs, stands, sits.</i>
		Transitive,	— <i>He kills, strikes, &amp;c.</i>
		Reflective,	— <i>He kills, &amp;c. (himself).</i>
		Causal,	— <i>He causes to kill, strike, &amp;c.</i>

## INVOLUNTARY.

<i>The</i> <i>Nominative</i> THE OBJECT.	{	Impersonal,	as <i>It rains, thunders, snows, &amp;c.</i>
		Neuter,	— <i>He dies, sleeps, drowns, &amp;c.</i>
		Passive,	— <i>He is killed, struck, &amp;c.</i>
		Causal Passive,—	<i>He is caused to be killed, &amp;c.</i>

V. 84, h. 2. A considerable difficulty presented itself in selecting the proper reading in the second hemistich of this verse, owing to the disagreement of authorities. I have, in consequence, followed the Calcutta edition. For the word दुष्करं Mr. Wilkins' ms. Nos. II. V. VI. and VII. give अक्षरं, but the Bombay ms. has अक्षयं. I did not venture to alter the Calcutta text, because its very dissimilarity made me doubtful whether the editors of that work had not referred to some decisive authority by which they had been guided. If a conjecture might be allowed as to the true reading, it would be for अक्षरं, because it makes a sort of pun; which the scholar will often observe in similar passages in MENU; though the comment of CULLU'CA BHATTA, in No. II. seems rather to support अक्षयं.

V. 101, h. 2. I was kindly favoured by Mr. A. W.

CHAP. II. Von Schlegel with critical remarks on the first portion of this work : they extend to the end of v. 93 of the fourth chapter. The mistakes of the press which he noted, had been previously discovered; in some cases, even the leaves in which they occurred had been cancelled before the receipt of his letter containing his remarks. These, therefore will be unnoticed; but such as relate to emendations of the text I shall quote in their proper places, with the exception of one or two, which from their nature very naturally led him into error, as he had no comment to consult. The first of that gentleman's critical remarks relates to the expression सम्यग्क्षविभावनात्, which he suggests should be सम्यग्क्षविभावनात्. I quote his own words: "Car la fin du second vers doit répondre à celle du premier: l'une et l'autrefois l'ablatif gouverné par la preposition आङ् doit exprimer ici le *terminus ad quem*, et आ + ऋ fait अर्." This remark is perfectly grammatical in principle; and the reading approved of by Mr. Schlegel is found in Mr. Wilkins' ms. Nos. VI. and VII.: but, on the other hand, the reading of our text is confirmed by the Calcutta edition, No. II. the Bombay copy, and the very ancient copy No. V. What causes me to hesitate in at once adopting Mr. Schlegel's emendation is the circumstance of so many authorities reading the other way, and the possibility of सम्यक् itself governing the fifth case, like other words of similar formation ending in अच्, as प्राक् in प्राङ्नाभिवर्जनात् MENU, Chap. II. v. 29, h. 1. This part of grammar requires

quires much elucidation, and a list of particles, with the cases they govern would be of great service to the scholar.

V. 115, h. 1. A mistake is made in the Calcutta edition, where विद्यान्नियत is printed, but all the authorities give विद्यानियत, "*thou mayest know of subdued organs*;" thus agreeing with the translation.

V. 120, h. 1. There seems to be a little uncertainty whether there are two modes of spelling उर्ध्व. Some mss. give उर्ध, but very rarely. The first form is alone found in Mr. Wilson's dictionary. I think the former mode most classical, and it is found in several mss. particularly in the Bombay copy.

V. 136, h. 2. An *arka* was omitted in the Calcutta edition, after बन्धु: which is in the nominative case, in common with all the other things enumerated. No. II. has it written subsequently in a different ink and handwriting. It is found in all the others.

V. 156, h. 2. The learned translator has rendered विदु: "*they considered*;" but the sense rather requires a present signification, for which this fifth tense is commonly employed. See Mr. Wilkins' *Cram.* p. 174.

V. 163, h. 1. बुध्यते is the form commonly adopted in the Calcutta edition for बुध्यते; but as the form ध्य is equally good and more simple than the द्य, it has been invariably adopted. The form ध्य is found in all the authorities except the Calcutta edition and No. II.

V. 169, h. 1. } The reader will observe that the last  
V. 171, h. 2. } vowel of the word मौंजी has been made  
short

CHAP. II. short in these two verses to answer the measure This circumstance is noticed by CULLU'CA BHATTA in his comment.

V. 177, h. 2.. In the Calcutta edition and in No. II. we find शुक्लानि for शुक्तानि, both in the text and comment. The Bombay ms. would seem to support the Calcutta edition, if it were not remembered, that in compound letters, from their equivocal nature in manuscripts, no dependence can be placed upon them, when they are not supported by the sense and the etymology. But in many cases the letter त् in that and other mss. is written very like ल, when compounded with another letter. The other authorities give शुक्तानि, which is confirmed by the sense of the comment, by Mr. Wilson's Dictionary, and by Sir William Jones' translation. If further proof were required, we have that of the Calcutta edition itself, and of No. II., with all the others in Chap v. v. 10, and elsewhere.

V. 204, h. 1. I cannot find any authority for वस्तर, as found in the Calcutta edition and in No. II., and the same orthography is given in the comment. Whether it is an error of the press cannot be easily determined ; but the text has been printed प्रस्तर, to agree with every other authority and the dictionaries.

V. 206, h. 2. The Calcutta edition has चाधर्मीन् instead of चाधर्मीत्. The latter reading has been adopted, being supported by all the mss.

V. 223, h. 1. समाचारेत् in the Calcutta edition is decidedly an error, being both contrary to grammar and

and to the measure of the verse ; I have therefore printed c  
समाचरेत्.

V. 249, h. 2. Mr. Schlegel suggests that नचेहाजायते should be न चेह जायते. All the mss. however agree with our text.

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### CHAP. III.

Verse 10, hemistich 2. Mr. Schlegel has very correctly c remarked, that the first foot of this verse contains *nine* syllables ; and that the reading must therefore be false. He is supported by Nos. V. VI. and VII., which read तन्वोष्ट केशदशनाम्. It is remarkable, that the very words of the text have been adopted by CULLU'CA in his comment ; the same have been translated by Sir W. Jones, and are found in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. The reading of Nos. V. VI. and VII. would afford a different sense ; namely, "*of delicate lips, hair and teeth.*" At the time this passage was printed I was not in possession of the three last authorities ; and if I had, I should have been perplexed to know which reading to have followed ; as my intention has been to restore the text as established by CULLU'CA BHATTA. May we not suppose that a false quantity or a redundant syllable may have been made by the original compiler ?

V. 30, h. 1. An error of the press occurs in the

P. III. first part of this couplet in the Calcutta edition, which causes a doubt as to the real reading intended by its editors. If we suppose that सहनौ “*they two together*,” was meant instead of सहनौ which makes no sense, then this emendation will be unsupported by any other authority; for all read सहोभौ “*both together*,” not even excepting No. II. I have in consequence adopted the latter reading.

V. 33, h. 1. It is worthy of remark, that हित्वा is found with only one त in all the authorities. This is undoubtedly an error, as the root is हिद् “*to cut in two*.” The same reason cannot be urged for this anomaly which can be advanced for सत्त्व, which appears to be by long use, as correct as सत्त्व. The latter word has such a common use that it would be natural to write it in a contracted form; but हित्वा being a participle of only casual application, the rejection of the second त can only have arisen from the wish of transcribers to save themselves trouble. In one other place in MENV, where it occurs, it is equally contracted.

V. 57, h. 1. Contrary to all the other mss. and Sir W. Jones’ translation, both No. II. and the Calcutta edition read विनश्यन्ति in the plural, though the sense requires the verb in the singular number to agree with its own nominative. The necessary correction has therefore been made in this work.

V. 67, h. 2. Mr. Schlegel suggests that चान्वाहिकीं would be preferable to चान्वाहिकीं; but the latter reading is found in every ms. The former mode of spelling applies to आहिकी as derived from अहन्, “*a day*,” but  
the

present word is apparently the attributive of अन्वहं "daily," <sup>cf</sup> and is I think quite correct. The form अन्वहं, may be seen in Chap. II. v. 167, h. 2., and elsewhere.

V. 68, h. 1. The word which is printed in the text चुह्री is done so in conformity with the Calcutta edition, No. II. V. and the Bombay ms.; but Nos. VI. VII. and Mr. Wilkins' ms. read चुस्त्री, which is supported by the *Amera Cōsha*, and Mr. Wilson, and is preferred by Mr. Schlegel. Though the form which has been adopted is not in either of those collections, I believe it to be admissable and perhaps more ancient than the other, which is merely its less guttural sound. It occurs in the dialects with the aspirate after the ल, as if it were spelt *chulhá*, a proof of the former existence of the aspirate, and strongly supporting the Calcutta edition. Thus we find the word चिह्न *chihna* always written and sounded *chinha* in the dialects. We should very speedily curtail and limit the words in this language if we allowed no forms to be correct but those found in the *Cōshas*; I have therefore, on the above authorities, retained this variety in the orthography. In the same hemistich Mr. Schlegel suggests that अपस्कर might be preferable to उपस्कर; but all the authorities support the latter word.

V. 81, h. 1. Mr. Schlegel has very accurately shewn that there is a false quantity in the first foot, which as it now stands ends thus ~ ~ ~, and must therefore be wrong; and he very happily suggests that it may be right to read अर्चयेतधीन्. In this emendation he is supported by Nos. V. VI. and VII. and the Bombay copy seems to have intended



HAP. III. intended the same reading, but there is a fault in the passage: a न being given instead of त, and the *arka* not being very clear. No. II. had, originally, the same reading, but has been corrected into अर्चयेत्तृषीन् by the same hand and in the same ink as the rest of the work. Mr. Wilkins' ms. confirms this last reading. In the present text we have a mistake, which is likewise found in the Calcutta edition, where the passage reads as with us अर्चयेत्तृषीन्, with a short for a long, agreeably to the usual orthography of the word ऋषिः. To allow Mr. Wilkins' ms. and the correction in No. II. to be right, we must suppose that ऋषिः may have its first syllable long, either by right, or by poetical licence; and we at once settle the question that अर्च् may be of the common form, which Mr. Wilkins (in his list of roots) states is allowed to be so only by some authorities. I very much incline to Mr. Schlegel's emendation, and the reading of Nos. V. VI. and VII.

V. 83, h. 2. The word किञ्चित् in the neuter is found in this verse in the Calcutta edition, and in Nos. II. and VII. The verse is wanting in No. V., but all the others agree in giving कञ्चित्, which is the right reading, as it agrees in the accusative with the masculine noun द्विजं. It has been corrected in No. VI.

V. 93, h. 2. Considerable discrepancies prevail with regard to the word मूर्तिः which the Calcutta edition and all the authorities except the Bombay copy and No. VI. read without the *visarga*. It has subsequently been inserted in Mr. Wilkins' ms., and is clearly required by the sense, as तेजोमूर्तिः is a *bahuvrihi* or compound epithet.

V. 100, h. 1. The word शिल being only found in the ci neuter in the Dictiona ies, Mr. Schlegel proposes that we should probably read शिलानि instead of शिलान्. All the authorities read as it is printed, except No. II. which has शिलाम्, which it again repeats as the catch-word to the comment.

V. 105, h. 2. The Calcutta edition is unsupported by the context or by any of the authorities in reading प्राप्ताः in the plural: it should be प्राप्ताः. वसन् by mistake has been printed for वसेत्, which is the reading of every authority except the Calcutta edition, This error is likewise noticed by Mr. Schlegel.

V. 106, h. 2. An error has crept into the Calcutta edition, in giving वा in the second hemistich of this verse. The sense so clearly requires that we should read च with all the authorities, that this substitution in the Calcutta edition must be by an oversight.

V. 107, h. 1. In substituting उपासनम् for उपासनाम् I have only followed every authority except the Calcutta edition. No. II. was the same as the others originally, but has been altered to agree with the Calcutta edition. Though both forms are admissible, yet it will be allowed, that, in authorities which have no decided preference over one another, it will be safest to go with the greatest number, particularly when the majority is so overpowering as in the present instance.

V. 114, h. 1. The readings with regard to the first hemistich of this couplet vary so much, that perhaps

P. III. it will be best to give them in full. Mr. Wilkins' ms. reads,

सुवासिनीः कुमारान् रोगिणी गर्भिणीस्तथा

The Bombay copy agrees with this reading exactly, except in the first syllable, for which it substitutes स्व. No. V. agrees with Mr. Wilkins too, except in the words कुमारान् "and boys," in place of which it reads कुमारीन् "and girls." Nos. V. and VI. substitute सुवासिनी without *visarga*; but in every other respect agree with Mr. Wilkins' manuscript. In all the copies except the Calcutta edition and No. II. the word तथा is found for स्त्रियः. I have preserved the entire reading of the Calcutta edition and No. II. because of their exact agreement, and the extreme differences that prevail in the rest. Yet if a conjecture might be offered with regard to the true reading, it would be for that of Mr. Wilkins' ms. for the following reasons; first, that the other persons enumerated are in the plural; and secondly, that in CULLU'CA's comment, as well as in that of ME'DHA'TITHI, the word is repeated in the plural form सुवासिन्यः and explained नवोढाः स्त्रियः "*newly married women*" or "*brides*." Mr. Wilson, in his Dictionary, following Mr. Colebrooke, differs from the comment in assigning the sense of सुवासिनी and स्ववासिनी to be "*a woman, married or unmarried, residing in her father's house*." Mr. Schlegel suggests that the form गर्भिणीस्त्रियः should be गर्भिणीःस्त्रियः.

V. 129, h. 1. The sense of the second hemistich seems to be suspended upon that of the first, and would apparently

parently require the present participle भोजयन्, as suggested by Mr. Schlegel; but every authority reads भोजयेत् as with our text.

V. 122, h. 2. The word चन्द्र has been substituted for चेन्दु in conformity with all the authorities except the Calcutta edition and No. II. because the sense does not seem to require the particle च which precedes इन्दु in these two.

V. 123, h. 2. It is not easy to explain why the word समन्ततः has been substituted for प्रयत्नतः which is required by the context, and is supported by every other authority. Even No. II., between which and the Calcutta edition there is such an identity of text, in general, does not support it in this instance.

V. 125, h. 2. In the first hemistich कृत्ये is substituted for कार्ये in all the authorities, except No. II. and the Calcutta edition. I have followed these two, because I think the word कार्यः is more usual in the sense required.

The word प्रसज्येत in the second hemistich, is rather perplexing. All the authorities except No. II. differ from the Calcutta edition, and read प्रसज्येत. But the Calcutta edition and No. II. support themselves, in reading exactly the same in Chap. vi. v. 55, h. 1 and 2, where a similar expression occurs. Yet both these two agree with all the others in Chap. iv. v. 16, h. 1. where we find प्रसज्येत and not प्रसज्येत. As no root from which either can be derived is found in the fourth conjugation, we must understand the Calcutta edition and No. II. to employ the word in a neuter sense, while the others must be conceived to be passive,

P. III. passive, and derived here, as well as Chap. iv. v. 16, h. 1. from षंज् “attach.” The proofs given in the note on v. 55, Chap. vi. will shew that I have done right to follow No. II. and the Calcutta edition. In Mr. Wilkins’ list of roots षंज् “go, move” is given as the root of सञ्जति and सञ्जते; but Mr. Wilson in his Dictionary gives षस्ज् “move, go.”

V. 148, h. 2. Mr. Schlegel thinks that we should read याजी in the dual for याज्यो in the same case; but though the word याज्यः does not occur in Mr. Wilson’s Dictionary as an agent, it is so used again in MENU, Chap. viii. v. 338, h. 1.

V. 185, h. 1. In Mr. Wilson’s Dictionary, the word which we have printed त्रिणाचिकेतः occurs in the form त्रिणात्रिकेतः; as no authority is quoted by which the true reading might be traced out, it is most likely one of those words which that gentleman mentions in his preface to have been taken from MENU, and collected in his private reading. The letter च is so like the letters त्र in the character in which his Dictionary is printed, that I have but little doubt that the त्र occurs for च by a mistake of the press. Had he suggested an etymology of the word, we might have formed a tolerably accurate conjecture on the subject. The latter portion of the compound appears to be a volitive form of कित् “know.” No. II. in the comment, reads त्रिणाचिकेतः; and in the text for च we have a व. Mr. Wilkins’ ms. has तृणाचिकेतः but formerly had the first syllable त्रि. The Bombay copy has तृणाचिकेतुः. No. V. and VI. agree with Mr. Wilkins’ ms. and No. VII. with

with our 'text. Mr. Schlegel had likewise remarked the CH. difference between the orthography of the word in the text, and that in M.: Wilson's Dictionary.

V. 106, h. 2. The manuscripts are divided about the reading of the second hemistich. The Calcutta edition is supported in अतिथिपूजनम् by Nos. II. VI. and VII. while Mr. Wilkins, the Bombay ms. and No. V. agree in giving अतिथिभोजनम्. All, however, accord in reading अतिथिपूजनम् in verse 70; I have in consequence followed the Calcutta edition.

V. 133, h. 2. In reading दोष instead of दोषान् I have followed the Calcutta edition and No. II.; both make equally good sense and metre.

V. 169, h. 1. अपाक्त of the Calcutta edition has been altered to अपाङ्ग to make the word agree with v. 176, 182, and 183, and all the mss. except No. II. in which the letter य has apparently been obliterated.

V. 201, h. 1. The Calcutta edition, contrary to every authority, reads देवमानवः for देवदानवः; but, independently of these, the sense of v. 194, 199, and the remaining portion of this very verse forbids it. The phrase may be again seen in Chap. VII. v. 23, h. 1: it has become proverbial in the dialects, and implies "*gods and demons.*"

V. 202, h. 2. All the authorities give उपकल्पते and not उपकल्प्यते as is found both in No. II. and the Calcutta edition. The root कृप् is not of the fourth conjugation; and, from its apparently having a neuter sense, it cannot have a passive voice (See v. 74, Chap. II.). But in some other passages in the Calcutta edition even,

AP. III. it should clearly be without the य. See Chap. III. v. 266 and 272.

V. 214, h. 1. This verse is altogether deficient in Nos. VI. and VII. In the Bombay ms., in Mr. Wilkins' copy, and in No. V. सर्वमावृत्परिक्रमम् is found instead of सर्वमावृत्यविक्रमम्. This reading does not seem to give such good sense as the first.

V. 221, h. 1. Mr. Wilson, among many other senses of the word वृत्तः gives "dead," being that which is required by the context, if we read with all the authorities except the Calcutta edition. To establish its text it will be necessary to reverse the meaning, and translate the word "alive." For तुवृत्तः which is found in every authority, and even in No. II. by a correction, (for it had नु originally), the Calcutta edition gives नवृत्तः.

V. 228, h. 2. It is singular that No. II. should have altered परिवेषयेत् into परिवेषयेत, as if it were in the middle voice, for it destroys the measure, giving a syllable more than it should to the foot. The Calcutta edition has the same error. This is a further instance of the connexion between those two works. No. V. is faulty in this verse; but has the word in the common form. No. VI. has the letter त् obliterated, but the correction has been omitted. No. VI. confirms the text in this word, but varies in other respects. In place of the vowel introduced by the others, at the end of the pontential, it has the particle च, and it further varies from all but No. VII. in substituting प्रणोदयन् for प्रचोदयन्. It is quite clear that all these alterations have been made under the idea that the first foot

foot was a syllable short, which can hardly be accounted for in so many works. Mr. Wilkins' and the Bombay ms. are correct.

V. 229, h. 1. Some copies read पातयेत् for आपातयेत्, and interpose a च to complete the measure. No. II. and the Bombay copy support the text.

V. 234, h. 2. The following reasons have guided me in putting आसनम् for आसने. In Nos. V. and VII., the Bombay ms. and Mr. Wilkins' copy it is so found. In No. VI. the case appears to have been added in a less glossy ink than the rest. The verb दद्यात् does not seem applicable for the sense requisite, if we read the word in the seventh case, with the Calcutta edition, Nos. II. and VI. दध्यात् would be more suitable. Is it not possible that in the time of CULLU'CA the practice of giving the *Népál*-blanket had been changed into merely covering the ground with it? Sir W. Jones has followed the meaning as given by CULLU'CA in his text and comment.

V. 237, h. 1. A reference to the verse preceding this will be sufficient to shew that अश्नातिवाग्यतः in the singular, as printed in the Calcutta edition, must be wrong, and that it should be in the plural to agree with the sense, and with every other authority except No. II.

V. 240, h. 2. In No. II. there is a mark over the word गच्छति which seems to have been mistaken by the Calcutta editors for an *anuswára*, otherwise it seems difficult to conceive how they could have read this word in the plural, contrary to the sense, and to every other manuscript.



II. V. 251, h. 1. Both No. II. and the Calcutta edition differ from the other mss. and the grammar in reading आचमयेत् for आचामयेत्. It is true that roots in the causal form ending in अम् do not generally augment their penult vowel, by R. 460 of Mr. Wilkins' grammar; but that very rule contains an exception in favour of चम्, कम् and अम्. This exception is confirmed by Dr. Carey, p. 486. The root चम्, even in the first conjugation, when preceded by the preposition आङ् augments its vowel, See Mr. Wilson's Dictionary, Forster's Essay, p. 448, rule 101, and Dr. Carey's Grammar, page 201.

V. 259, h. 2. The rule regarding the negative or interditory particle मा seems somewhat obscure. Mr. Wilkins, in his grammar, Rule 1310, lays down, that the augment of the first preterite should be rejected when preceded by मास्म; but by an error, the word भवेत् of the potential is given as the example. In Rule 1313, the fifth tense has an example of the use of मा in the expression मा भूत् where the elision of the augment is implied by the manner in which it is printed. Dr. Carey is still more express as to its use. He states that "अम् (the augment) is constantly prefixed to the *Dhatoo*, in the fourth, fifth, and tenth tenses, unless it be constructed with the privative मा." In Forster's Essay, page 684, Rule 677 b, and 678 a, two examples are given of the employment of मा and मास्म before the tenses घी and टी, in both of which the augment is dropped. For the purpose of more clearly seeing the differences of the various readings upon this point, the following extracts have been made. In the present

present couplet we have in our text and in the Calcutta edition, Nos. II. V. VI. and in Mr. Wilkins' ms. as follows:

१ अञ्जाचनोमायगमइहुदेयंचनोऽस्त्विति ॥

No. VII. at present agrees with these: but it originally was the same as the Bombay manuscript, and read **माविगमत्**. The celebrated verse in the *Rámáyana*, Book i. Section ii. v. 18, which it is there asserted is the first that was ever uttered, supports the text.

१ मा निषाद् प्रतिष्ठां त्वमगमः शास्वतीः समाः ॥

१ यत् क्रौंचमिथुनादेकमबधीः काममोहितम् ॥

In Chap. VIII. of *MENU*, verse 84, we read

१ मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

which is supported by every authority; and again in the same book, v. 92.

१ तेन चेद विवादस्ते मागंगां माकुरुन्ममः ॥

This reading is confirmed by the other copies. The second Chap. v. 116, contains another instance of the use of **मा** before the third preterite. No argument can be founded upon it, as it will support either opinion, and may, or may not, be said to have its initial vowel, owing to its being immediately preceded by the long **आ**. But this cannot be said of the first of the two last examples which would have **मावामंस्थाः** instead of **मावमंस्थाः** if it had not rejected its augment. The example in Chap. ii v. 114, is this १ असूयकायमामादाः ॥ "give me not to the scorner." Under all these difficulties I have not ventured to differ from the Calcutta edition.

P. III. Another example may be quoted from v. 15, h. 2, Chap. VIII., but it is too equivocal to say what was originally intended. Either अ or ब would cause the preceding *visarga* to be changed into ओ; but the apostrophe (.) has been retained agreeably to the Calcutta edition.

V. 266, h. 1. It has been before remarked in the note on v. 202 of this Chapter, that the root कृप् seems to be a neuter noun, and that it is consequently incapable of becoming passive (See v. 74, Chap. II.), and being of the first conjugation, the य of that voice is inadmissible. All the authorities except No. V. in which the verse is wanting; and No. II., read उपकल्पते and not उपकल्प्यते as in the Calcutta edition.

V. 271, h. 2. In proportion as the words are of rare occurrence or obsolete is the variation of the readings of the mss. Thus वार्द्धीणस which is so spelt in Mr. Wilson's Dictionary, and is there rendered "*rhinoceros*," Sir W. Jones translates "*the long eared white goat*," In ME'D'HA'TITHI's comment, this word is interpreted जरच्छागः "*an aged goat*;" and is there supported by the following quotation from the *Véda*:

१ त्रिपिवंत्विन्द्रियक्षीणंश्वेतंवृद्धमजापतिम् ॥

१ वार्द्धीणसन्तुतम्प्राहुर्योशिकाःपितृकर्मणि ॥

An explanation of the meaning of त्रिपिवः follows; but I select that given by CULLU'CA, (who quotes the same passage), as the shortest. १ नद्यादोपयःपिवतोयस्यत्रीणि जलंस्पृशन्तिकर्णोजिह्वाचत्रिभिःपिवतीतित्रिपिवः ॥ Perhaps a translation of both may be of service to the young scholar.

*Verse.*

*Verse.*

CHA

“ The white lord (of the herd) of goats, decrepid with age, who takes a triple-draught, him those skilled in sacrifice call *várdd'hrínasa* in the (solemnization of) rites to the manes.”

*Comment.*

“ Of him drinking water in a stream &c. (these) three, (*viz.*) the two ears and the tongue, touch the fluid, and he imbibes with the three: this (is the sense of) *tripiva*, or he who takes a triple-draught.

Hence we see the propriety of Sir W. Jones' translation. Respecting the orthography of this word there is some doubt, Mr. Wilson spells it वाङ्गीणस; No. II. the Calcutta edition, Mr. Wilkins' copy and No. VI. by correction in the text, read वाङ्गीणस. The Bombay ms. has वाधीणस and in this is supported by No. VI. in one place. No. V. seems to confirm Mr. Wilson; but it is not very clear, from the manner in which that ancient copy is written, whether there is an *arka* over the ध or not. I have printed the word वाङ्गीणस; after the orthography given in Mr. Wilson's Dictionary, which was approved of by Mr. Colebrooke, whom I consulted upon it. I forgot to mention that No. V. reads वाणीणस;

V. 272, h. 2. Here even No. II. gives उपकल्पते without the य which is found in the Calcutta edition, and is supported by the other mss. See Chap. III. v. 202 and 266.

V. 274, h. 1. The Calcutta edition, No. II. and Mr. Wilkins'

P. III. Wilkins copy all agree in reading जायात् in the first hemistich, while all the others give भूयात्. The forms जायात् and जन्यात् in the precativè of the common form are both recorded in Foster's Essay, but are omitted in Mr. Wilkins' Grammar.

V. 275, h. 2. It should be noticed, that आनन्त्यम् instead of अनन्तम् is found in the Bombay ms. and that of Mr. Wilkins. All the other mss. agree with the text.

V. 281, h. 2. A little variety is found in the different authorities. The Calcutta edition, No. II. and the Bombay copy, read with us पांचयज्ञिकम्, while Nos. V. VI. and VII. (by a corièction), give पांचयाज्ञिकम्. Mr. Wilkins' ms. has पांचयज्ञियम्.

V. 282, h. 1. The same difference is found in this couplet, where Nos. V. VI. and VII. read पेतृयाज्ञिकः instead of पेतृयज्ञियः. The Bombay ms. has पेतृयज्ञिकः. Mr. Wilkins' copy varies from all in reading पेत्रयज्ञियः but the word पेत्र for पेतृ appears to be so by a subsequent alteration. Mr. Wilson's Dictionary supports the latter form.

V. 284, h. 2. Every authority, including *a* and *b* 37 *x. s.* make the first foot of the second hemistich a syllable too long; but the measure is easily mended, as it has been suggested by Mr. Colebrooke, (who kindly afforded his opinion on the subject), if in place of तथा we substitute either तु or च when the foot will be प्रपितामहांस्त्वदित्यान्. This gentleman remarks that the measure is not good; neither is it so in the first *pāda* of the same *śloca*. The  
measure

measure being the *Vipulá vactra*, admits a tribrachys, CH  
amphimacer, molossus, &c. &c. in the first and third *páda*.  
The unusual length of the verse had been remarked by Mr.  
Schlegel.

In the Asiatick Researches, Vol. x. pages 440 and  
462; every information regarding *Sanskrit* and *Prácrit*  
prosody will be found in an admirable essay, by Mr.  
Colebrooke; and that portion which relates to the admissi-  
ble varieties of the *Anustubh sloca* or *vactra* I have sub-  
joined, as the original essay may not be accessible to every  
one.

“ The most common *Sanskrit* metre is the stanza of four  
“ verses, containing eight syllables each; and denomi-  
“ nated from the name of the class, *Anushtubh*. Several  
“ species of it have been described. Two very simple  
“ kinds of it occur, consisting of iambic, or trochaic feet  
“ exclusively.\* The rest are included in one general desig-  
“ nation† But several analogous species are compre-  
“ hended under the denomination of *Vacra*. Here the  
“ laws of the metre, leaving only the first and eighth  
“ syllables indeterminate, require either a bacchius  
“ or an amphibrachys;‡ before the eighth syllable, and  
“ forbid

\* “ The first termed *Pramánt*, the other *Samáni*. Considered as a species of uni-  
“ form metre, the first is also named *Nagaswarupíni* or *Matallicá*; and the second is  
“ denominated *Mallici*. There is also a regular measure which alternates trochees  
“ and iambics, and is denominated *Manavacácrídá*: and another, named *Chitrapadá*,  
“ consisting of two dactyls and a spondee.” —

† “ *Vitána*.”

‡ “ The metre is named *Pathyá* when an amphibrachys is introduced in the 2d  
“ and 4th verses; some say in the 1st and 3d.”

HAP. III. “ forbid an anapaest or tribrachys after the first ; as also  
 “ in the 2d and 4th verses of the stanza, an amphimacer.  
 “ A variety of this metre introduces a tribachys before  
 “ the eighth syllable in the 1st and 3d verses, and a  
 “ bacchius in the 2d and 4th.\* And another sort,† which  
 “ admits five varieties, requires the penultimate syllable to  
 “ be short in the 2d and 4th verses ; and introduces before  
 “ the 8th syllable of the 1st and 3d verses, a dactyl,  
 “ anapæst, tribrachys, amphimacer, or molossus.

“ The metre, which is most in use, is one of the species  
 “ now described, in which the number of syllables is de-  
 “ terminate (*viz.* 8) ; but the quantity variable. CA’LI-  
 “ DA’SÁ appropriates to this metre the term *S’loca* (abbrevi-  
 “ ated from *Anushtubh s’loca*) ; and directs, that the fifth  
 “ syllable of each verse be short ; the sixth, long ; and  
 “ the seventh alternately long and short. The mythologi-  
 “ cal poems under the title of *Purán’a*, and the metrical  
 “ treatises on law and other sciences, are almost entirely  
 “ composed in this easy verse ; with a sparing intermix-  
 “ ture of other analogous sorts, and with the still rarer  
 “ introduction of other kinds of metre. The varieties of  
 “ the *Anushtubh S’loca*, which most frequently occur,  
 “ make the 5th, 6th, and 7th syllables of the 1st and 3d  
 “ verses all long or all short ; or else the 5th long with the  
 “ 6th and 7th short. Thus varied, it is much used by the  
 “ best poets. CA’LIDA’SÁ has employed it in the 2d and  
 “ 6th cantos of his poem, entitled *Cumára sambhava* ; and  
 “ in

\* “ *Chapalá.*”

† “ *Vipulá.*”

“ in the 1st, 4th, and several others of the *Raghuvans'a*. CHA  
 “ The 2d and 19th cantos of MA'G'HA's poems are in this  
 “ metre, and so is the 11th of the *Cirátárjuntya*.” *Asiatick  
 Researches*, Vol. X. p. 440.

V. 285, h. 1. I have followed the Calcutta edition, No. II. and the Bombay ms. in reading वा, as it appears to me the option afforded by that particle is preferable to the simple copulative sense of च; which is found in Mr. Wilkins' copy, and Nos. V. VI. and VII. Sir W. Jones' translation favours the latter, and not the former reading.

V. 286, h. 1. Every thing said with regard to 281 may be again repeated here; except that No. V. reads पंचयज्ञिकम्.



#### CHAP. IV.

Verse 15, hemistich 2. The expression कल्पमानेषु is CH. found in every authority except the Calcutta edition and No. II., and I have accordingly adopted it, because the more familiar term विद्यमानेषु seems to have been substituted as more familiarly intelligible.

V. 16, h. 1. See the remarks, Chap. III. v. 125, on प्रसज्येत.

V. 37, h. 2. The Calcutta edition differs, most likely by an error of the press, from all the authorities, in  
 omitting



HAP. IV omitting the *anuswāra* of मध्यं which is required by the sense.

V. 48, h. 1. Mr. Schlegel thinks that we should read वाय्वग्नी in the dual form, instead of वाय्वग्नि; but all the authorities agree in reading the compound as it is printed. I regret to say that I am not able to quote Mr. Schlegel's critical remarks beyond this note.

V. 52, h. 2. Mr. Wilkins' ms. reads प्रतिगु in the second hemistich, as if it were in composition. No. V. has it प्रतिगुं while all the others, with the exception of No. VII. in which the couplet is wanting, agree with the text in reading प्रतिगां. The reader can refer to Rule 1061 of Mr. Wilkins' Grammar for the form when in composition.

V. 57, h. 1. In the first hemistich of this couplet, as in the last of 99, the form स्वपेत् is found in both the Calcutta edition and No. II. According to all the authorities वप् is of the second conjugation, common form, and should therefore take the termination यात् in the first person of the potential. All the other mss. read स्वप्यात्; but Nos. V. VI. and VII. make it follow and not precede मून्यगृहे. The text has in consequence been made to agree with the grammar.

V. 61, h. 2. All the authorities except the Calcutta edition and No. II. agree in reading जन, in the second hemistich, and not गण; yet I have preserved the latter, because it is again repeated in other texts of GULLU'CA BHATTA.

V. 64, h. 2. There is much variety in the readings of the last word in this couplet. Mr. Wilkins' copy has  
विरामयेत्

विरामयेत् the Bombay ms. reads विराजयेत्. No. V. CHAP gives विरोध्यन् perhaps for विरोध्येत्. No. VI. affords another variety, viz. विवारयेत्, with which No. VII. agrees by a subsequent obliteration, as it formerly stood विवारोधयेत्. No. II. and the Calcutta text both accord in reading विरावयेत्.

V. 89, h. 2. Sir William Jones, in enumerating the various places of torment, agrees with the text, the Calcutta edition, and No. II. in reading संहत instead of संघात as is found in every other authority. Again, as he coincides with every authority except the Calcutta edition and No. II. in reading पूतिमूर्तिक instead of प्रतिमूर्तिक. I have made the text to conform to his reading.

V. 90, h. 2. The Calcutta edition and No. II., which I have followed, both read लोहदारक; while Sir William Jones is supported by Mr. Wilkins' ms. in reading लोहांगारक. No. V. has लोहभारक, with which No. VII. formerly agreed, but has been altered to लोहचारक, which is likewise the reading of No. VI. and the Bombay ms. Under so many varying authorities I have not ventured to differ from the Calcutta edition. CULLU'CA in his comment merely states, generally, that the account of these various places of punishment, is to be found in the *Mārcandéya*, and other *purānas*. A reference to these would no doubt satisfactorily establish the proper reading.

V. 92, h. 1. The word ब्राह्म of the first hemistich is so written in the Calcutta edition and No. II.; but in No.

IA.P. IV. VII. the Bombay ms. and that of Mr. Wilkins it is spelt ब्रह्मे, and No. VI. is so by a subsequent correction. No. V. reads ब्रह्म. The comment supports the text.

V. 99, h. 1. An error of the press occurs in the first hemistich of the Calcutta edition, in reading जन्निधो for सन्निधो. In the second hemistich, likewise, परिश्रान्तो should be read for परिश्रान्ते.

V. 99, h. 2. It has been already remarked in the note on v. 57, that the root ष्वप् is only recorded as being of the second conjugation. I have ventured to alter स्वपेत् into स्वप्यात् for the same reasons as in the former instance, yet it is proper to state that every authority reads in this hemistich स्वपेत्.

V. 125, h. 2. The Calcutta edition differs from every authority in reading क्रमतः for क्रमशः. The variation is trifling, but I have restored what I conceive the right termination.

V. 128, h. 1. According to Mr. Wilkins' Grammar, page 429, either अमावास्या or अमावस्या is good; but all the authorities except the Calcutta edition, read the penultimate syllable long. The difference is however so trifling, that I have not made any alteration.

V. 130, h. 2. In the second hemistich we find बभ्रुणः the sixth case of बभ्रुः declined as if it were a neuter, and not as a masculine noun, ending in उ, which if according to rule would be बभ्रोः.

V. 147, h. 1. All the authorities agree in reading जपेत् and not आभ्यसेत्, as is found in the Calcutta edition and No. II.; yet I have not altered it, because in the very

next

next two verses, in continuation of the same subject, c) they all employ the word आभ्यास.

V. 149, h. 2. The form आनन्त्य, is found in every authority, except the Calcutta edition and No. II. where we read in the second hemistich अनन्त. As this last form is likewise an adjective, and has already been supported by many of the authorities, (See note on Chap. III. v. 275), I have not ventured to alter it. The form आनन्त्य will be found in Chap. III. v. 272, where there can be no doubt of its correctness.

V 152, h. 1. The correctness of the word मैत्र in so unusual a sense might be doubted, if it were not supported by the comment, which is here quoted to establish its genuineness.

॥ मित्रदेवताकत्वान्मैत्रःपायुःतद्भवत्वान्मैत्रंपुरीषोत्सर्ग ॥

But for this explanation it might fairly be conjectured to be misprinted for मोत्र. See मित्रं Chap. XII. v. 121, h 2.

V. 164, h. 1. In the Calcutta edition नैनं is read for नैव, and in No. II. we have the same by a subsequent alteration. No. II. appears, nowever, to have formerly read नैनं, and in this it is supported by every other authority, including Sir William Jones' translation, and the mss. in the Royal Society's library marked *a* and *b* 37. I have therefore corrected the text to नैनं.

V. 168, h. 2. The expression अमुत्रत्यैः of the Calcutta edition seems to afford no satisfactory sense. In adopting अमुत्रान्यैः I have followed Mr. Wilkins' ms. and the Bombay copy. No. V. has अमुत्रात्यैः. No. VI. was the same, but now agrees with Mr. Wilkins, &c. No. VII. has

2. IV. has undergone some alteration, but at present agrees with No. V. In selecting the present reading, I have been guided by the comment, Sir W. Jones' translation, and the force of verse 33 of Chap. v.

V. 185, h. 1. In venturing to read **हायास्वा**, instead of **हायास्वः**, as it is found in the Calcutta edition and No. II. I have been guided by the apparent sense of the passage and the authority of Mr. Wilkins' ms., the Bombay copy, Nos. V. VI. and VII. The two mss. of the Royal Society's library likewise read **स्वा**. Some of these authorities put **स्वा** before, and some after **हाया**.

V. 205, h. 1. Mr. Wilkins' ms. reads **हुते** for **तते** in the first hemistich; the others accord with the last reading. But though all agree in reading **हुते** for **कृते** in the same hemistich, I have not made any alteration, as it is supported by the Calcutta edition and No. II.

V. 208, h. 2. An error has crept into the Calcutta edition, where **वेक्षितम्** is found for **वेक्षितं च**. This last reading is supported by every other authority, and is required by the sense.

V. 209, h. 2. From the frequency with which the *anuswāra* is omitted in the mss. there is some difficulty in ascertaining the true reading in such forms as **विदुषा** and **विदुषां**, particularly when both afford equally good sense. The Calcutta edition reads the word in the genitive case, and this is supported (I think by a subsequent correction) by Nos. II. and VI. and by the two mss. marked *a* and *b* 37 of the Royal Society's library. All the others read the word in the third case. Owing to these discrepancies

I have followed the Calcutta edition, Sir William Jones' translation, and the most obvious sense.

V. 215, h. 2. Sir William Jones, following the comment of CULLU'CA, considers the second class of prohibited persons, mentioned in the last hemistich, to be workers in cane. ME'D'HA'TITHI, on the contrary, considers the class in question to be players on musical instruments, and consequently reads the word वेण. But if "*a splitter or worker in cane*" be intended, we must read वेणः a derivative of वेणु "*a cane or bambu.*" The Calcutta edition, therefore, appears to be wrong in reading वेण "*amusician.*" No. II. is imperfect, the word not being legible, though some alteration has been attempted; its comment is likewise faulty. I have followed the Bombay ms. in reading वेण, which is supported by Mr. Wilson's Dictionary. No. V. has वर्ण, which must be faulty.

V. 221, h. 1. The sense of the commencement of this couplet does not seem clear, as it stands in the Calcutta edition, Nos. II. and V. viz. यएतेन्येत्वभोज्यान्नाः. The Bombay ms. is evidently incorrect, being moreover a syllable short; it has एतोन्यत्वभोज्यान्नाः. Nos. VI. and VII. have a syllable too much, and read यएतेभ्योन्येत्वभोज्यान्नाः yet they rather support Mr. Wilkins' ms., which I have followed, the difference being almost confined between एभ्यः and एतेभ्यः. The reading adopted seems corroborated by CULLU'CA's comment.

V. 231, h. 2. All the authorities except the Calcutta edition, No. II. and Mr. Wilkins' copy, read विष्टपं in the

P. IV. the last hemistich, the others have पिष्टपं. According to Mr. Wilson's Dictionary, both forms are good.

V. 232, h. 2. The reading सार्ष्टिताम् is confirmed by the Calcutta edition, the text of No. II. the Bombay ms. Mr. Wilkins' copy, and that marked *a* 37 in the Royal Society's library. The following copies give साश्वतं viz. Nos. V. VI. VII. The ms. marked *b* 37 R.S. has by an error साश्वदं and No. II. in the comment reads साष्ट्रितां.

V. 250, h. 2. The Calcutta edition and No. II. have निर्नुदेत् contrary to the rules of euphony, which require निर्णुदेत्. The proper reading is supported by the Bombay ms. Nos. V. VI. and VII. Mr. Wilkins' copy reads निर्वदेत्.

V. 258, h. 2. It should be recorded here, that all the authorities as well as the measure support चिन्तयानः as it is found in the second hemistich. The root चित् (इ), being of the tenth conjugation, should make, according to rule, चिन्तयमानः in the active participle of the proper form. If we suppose the latter to have been the true reading, originally, it will be necessary to leave out the particle हि, otherwise there will be a syllable too much. I incline, however, for the first reading, as I think I remember to have met it in other works; and because in Chap. VIII. v. 32, there is a similar anomaly in the use of अवेदयानः.

*Note.*—Since printing page 358, 99, I feel reason to doubt whether the form स्वप्यात् be admissible or not at the end of a second or, fourth *pāda*; even though the last letter of the double consonant be a liquid. If this doubt be valid we must read स्वपेत्.

## CHAP. V.

Verse 25, hemistich 2. The word विक्रियाः has no CH. *visarga* in the Calcutta edition, nor in No. II.; but it is found with it in all the other mss.

V. 28, h. 1. Mr. Wilkins' ms. affords a solitary instance, in reading प्राणस्यार्थं for प्राणस्यानं.

V. 38, h. 1. An important difference occurs about the words कृत्वोह, which I have preserved because it is expressly countenanced by CULLU'CA's comment, and the Bombay ms. Mr. Wilkins' copy formerly had the same, but it has subsequently been altered to कृत्वेह (कृत्वा + इह). This latter form is that of Nos. V. VI. and VII. The affix कृत्वस् is employed to modify the sense of words relating to portions of time, as is known to every scholar. See Mr. Wilkins' grammar, Rule 1040. The expletive ह is merely an ornamental adjunct to complete the sound and metre. It is singular that notwithstanding this express notice in the comment, No. II. reads कृत्वेह in the text.

V. 40, h. 2. The word उत्सृतीः is found in the last hemistich of the Calcutta edition, and it is spelt उत्सृतिः in No. II. This latter form of the word, if spelt according to rule, would make उच्छ्रितीः which is the mode in which it is found in Mr. Wilkins' ms. in the Bombay copy, and in b 37 R. S. Mr. Wilson's Dictionary, and v. 170 of Chap. VII. confirm this, as we there find उच्छ्रित the perfect participle



HAP. V. participle of the same etymon. Nos. V. VI and VII. read उच्छृतीः. *a* 37 R. S. has उत्थितां.

V. 41, h. 2. The Calcutta edition, contrary to the sense and every other authority, reads हिन्स्यान् instead of हिन्स्यान् (हिन्स्याः + न्) of the second hemistich.

V. 42, h. 2. The Bombay copy, Mr. Wilkins' ms. and *a* and *b* 37 R. S. read पशून् in the accusative plural, contrary to the Calcutta edition and No. II. which have the accusative singular. Sir W. Jones' translation supports the plural form, which is further required to complete the sense of the first hemistich. The 42d and 43d couplets are not found in Nos. V. VI. and VII.

V. 47, h. 1. I have ventured to restore धृतिं into रतिं in the first hemistich, because it was so in No. II. and is so in the Bombay copy, in Mr. Wilkins' ms. and in Nos. V. VI. VII. and *a* and *b* 37 R. S. It is true that CULLU'CA mentions the word धृति; but this may be merely explanatory of the general idea, and owing to his often adopting a different word to convey the sense of the text with clearness.

V. 59, h. 2. Owing to the Calcutta edition and No. II. reading the first word आर्वीक् with the first vowel long, to the Bombay copy having आर्ची, and to Mr. Wilkins' ms. reading आवा, and my not being at the time of printing in possession of Nos. V. VI. and VII. the word has been so printed instead of अर्वीक्; for though Mr. Wilson's Dictionary supports the last form, there appeared to me reason to doubt whether the word आर्वीक् might not be  
equally

equally good, particularly as even the two copies, namely, the Bombay ms. and Mr. Wilkins', though faulty in the rest of the word, agreed with the Calcutta edition in reading the first vowel long. However, Nos. V. VI. and VII. have it short, and in Chap. VIII. v. 30 the word again occurs, where it is short in all. It is likewise so written in Mr. Wilkins' Sanscrit Grammar, p. 545, and in Dr. Carey's, p. 764. The manuscript *a* 37 R. S. agrees with Mr. Wilkins' copy; and *b* 37 R. S. reads with our text, the Calcutta edition, and No II. *viz.* आर्वीक्.

V. 67, h. 2. Great discrepancies are found in the mss. when the prepositions नि or निर् occur, one being continually substituted for the other, though reversing the sense. The same observations will hold with regard to the derivatives from the roots वृ and वृत्. The Calcutta edition, No. II. (by a subsequent correction of नि into निर्) and No. VII. agree in reading निर्वृत्, which is supported by Mr. Wilson's Dictionary and the etymology of the term. No. VI. nearly confirms this reading, as it has निर्वृत्. Mr. Wilkins' ms. the Bombay copy, and *b* 37 R. S. read निवृत्, while No. V. and *a* 37 R. S. differ from all in reading निवृत्ति. Nos. V. VI. and VII. all substitute मुंडकानां for चूडकानां.

V. 69, h. 2. Mr. Wilkins' ms. in the second hemistich reads क्षेपेयुः for क्षपेयुः. The Bombay copy has क्षिपेत. *b* 37 R. S. on the contrary gives क्षपेत, and No. V. reads क्षेपेत, while क्षपेयुः is supported by the Calcutta edition, Nos. II. VI. VII. and by *a* 37 R. S.

HAP. V. V. 73, h. 1. The Calcutta edition, and No. II. (by a subsequent alteration), read निर्मज्ञेयुः instead of निमज्ञेयुः; for the latter reading we have the authority of the Bombay copy, Mr. Wilkins' ms. No. V. and a 37 R. S.; while for the former we have in addition Nos. VI. and VII. The two last are decidedly so, for the letter म is doubled under the *arka*. Yet I have ventured to read with the greater number of authorities.

V. 84, h. 1. Instead of अघाहानि (अघ + अहानि) of the first hemistich, which is supported by the Bombay ms. and Nos. V. VI. and VII. Mr. Wilkins' copy reads, by subsequent alteration, अघस्त्रानि, which has not to my knowledge any sense. No. II. was right, but the last आ in the word has been obliterated with yellow orpiment, the usual pigment employed for this purpose. a 37 R. S. has अशहानि, and b 37 R. S. अहानि. In proportion as a term is obscure will the mss. be found to be defective.

V. 84, h. 2. Mr. Wilson only gives the form सनाभिः in his Dictionary. All the authorities agree in reading सनाभ्यः.

V. 94, h. 2. From the indistinctness with which the mss. are generally written, there would be no possibility of discovering the true reading but for the comments. The very equivocal shape of the words चान्न (च + अन्न) is the probable cause why in every ms. even including No. II. we find चात्र substituted in the last hemistich.

V. 97, h. 2. No verse in the work has given more trouble than this, in the hope of reconciling the syntax, etymology, and sense. The difficulty lies in reading प्रभवाप्ययम् as it

it is found in the Calcutta edition, and in Mr. Wilkins' ms. The sense required is very clear. The idea is the "beginning and end," "commencement and cessation," or any similar opposition of terms. प्रभव answers for the first very well; but अत्यय is not found in any Dictionary, and does not seem to admit of derivation. The word is expressly countenanced by CULLU'CA's comment, where it is said to imply विनाश: "destruction." No. II. reads by an error in the text प्रभवस्थियं, but agrees with the Calcutta edition in the comment. Under such express authority I have not ventured to make any alteration or emendation, but I think it is not the true reading, and I state the following reasons for this belief. Nos. VI. and VII. in both text and comment, read प्रभवाप्ययो. Now this cannot be right, because the term must be considered as an epithet qualifying शौचाशौचं, and consequently should agree with the latter in number, case, and gender, as it is found to do in the Calcutta edition. No. V. has, both in the text and comment, प्रभवव्ययो and agrees with Nos. VI. and VII. in explaining the passage to mean प्रवृत्तिनिवृत्ति, "beginning and end." The Bombay ms. has प्रभवोत्थयं, which I have little doubt is misspelt for प्रभवोत्थयं, as it is found in b 37 R. S. This last, in my opinion, approaches the true reading (प्रभवात्ययं) as the sense of अत्ययं, "end, death," contrasts exactly with प्रभव, "beginning, birth." a 37 R. S. is two syllables short, and reads प्रभयम्

V. 103, h. 1. Though the Calcutta edition is supported by Nos. V. VI. and VII. in reading एवच in the last hemistich

AP. V. hemistich instead of एववा, I have ventured to substitute the last, which is required by the sense, and is supported by the comment of the Calcutta edition. Both text and comment of No. II. had एववा originally. This reading is further supported by Mr. Wilkins' copy and the Bombay ms.

V. 103, h. 2. Though सचेल be found in the Calcutta edition, Mr. Wilkins' copy, and Mr. Wilson's Dictionary, yet I have preferred सचेल, which is supported by the Bombay copy, Nos. II. V. VI. and VII. a 37 R. S. reads the same, and Mr. Wilkins gives चेल as an example when explaining the root चिल्, in his list of roots. चेल is not noticed by Mr. Wilson in his Dictionary.

V. 113, h. 1. I think the Calcutta edition and No. II. are decidedly in error in reading हेमंरोष्यं for हेमरूष्यं which is the reading in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. The last three, likewise, read अग्रेष्ठ before अपाम् at the commencement of the couplet.

V. 114, h. 1. Mr. Wilkins' ms. and the Bombay copy read ताम्रायस्कांस्य, all the others ताम्रायःकांस्य. The difference is trifling.

V. 115, h. 1. The Calcutta edition reads आप्लवन in the text, and उल्लवन (उत्पुवन?) in the comment. No. II. has उत्पुवन in the text, and प्लवन in the comment. Mr. Wilkins' ms. reads उत्पवन, but formerly had उत्पुवन. This last is likewise the reading of b 37 R. S. The Bombay copy, Nos. VI. and VII. read उत्पवन; but No. V. reads उक्तावन by an evident error of the copyist, for in  
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the comment of that ms. as well as in that of Nos. VI. and VII. the word is spelt उत्पवन. Mr. Wilson, in his Dictionary, states that उत्पवन implies the “*straining of fluids before using them for religious purposes.*” That उत्पवन is the word intended is clear, because the sense required is the act of purifying liquids; but according to CULLU’CA’s comment this is effected by stirring them with a couple of blades of *cusa*-grass, and not by straining them.

V. 117, h. 2. The word स्प्य is neither found in any Dictionary nor is it mentioned in any of the comments, simply because it must be of the most popular use. In Mr. Wilkins’ ms. there is only स, but it is found in every other ms. But for Sir W. Jones’ translation its meaning would be unknown, he describes it as an instrument for collecting grain. It may not be out of place here to mention that the word उलूखल is spelt उलूषल in No. V. which tends to shew that that ancient copy comes from the Western or North-Western side of India, where ष is popularly used indifferently for ख, and with the same sound, viz. *kha*.

V. 119, h. 1. I have altered चेलवत् into चैलवत् for the same reason as already given in the note on v. 103.

V. 122, h. 2. The letter त of the compound मृन्मयं is changed into न् by Rule 35<sup>b</sup> of Mr. Wilkins’ Grammar; but I am not aware whether, in a casual compound, the rules of euphony must be carried so much further as to require the न् being changed into ण, because of its following the letter ऋ. In the Calcutta edition in this couplet, and in the next verse, as well as in other places, how-

IAP. V. ever, the compound is written मृण्मयं. In No. II. it is likewise so spelled, v. 123, but it is written मृन्मयं in this couplet. In all the other authorities, including *a* and *b* 37 R. S. the term is spelt मृन्मयं. Both the comment of the Calcutta edition and of No. II. read मृन्मय in this distich.

V. 124, h. 1. Mr. Wilkins' ms. is supported by Nos. V. VI. VII. and by *b* 37 R. S. in reading संमार्जनेनांजनेन, while the Calcutta edition, No. II. the Bombay copy, and *a* 37 R. S. read with us संमार्जिनोपांजनेन. The word उपांजन is explained in the comment of ME'D'HA'TITHI on v. 122, to mean, "*the coating or smearing the ground or floor with a plaster of cow-dung, &c.*" The word is not found in Mr. Wilson's Dictionary.

V. 128, h. 1. The Calcutta edition has तृष्यं in the first hemistich, which I have altered into तृष्यं, as it is found in Mr. Wilkins' copy. No. II. reads तृष्यं, and *b* 37 R. S. तृष्ये, apparently for the 4th case of तृप्तिः. The other mss. seem to read तृष्यं; but there is little reliance to be placed upon them in the case of compound letters.

V. 129, h. 1. The word पण्यं is put पण्ये in the Calcutta edition, but the first mode is supported by Nos. II. V. VI. VII. the Bombay copy and Mr. Wilkins' ms.

V. 129, h. 2. भैक्षं is found for भैक्ष्यं in the Bombay copy and in Mr. Wilkins' ms.; but Nos. II. V. VI. and VII. read भैक्ष्यं.

V. 135, h. 1. Supported by Sir William Jones' translation, Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI.

VI. and VII. I have ventured to substitute कर्णविणखाः for घ्राणकर्णविट्. The Bombay copy and Nos. V. VI. and VII. read मूत्रं in the nominative, all the others make it to form part of the compound.

V. 136, h. 1. Mr. Wilkins' ms. reads वामकरे instead of एकत्रकरे; but this last reading is supported by the Calcutta edition, Nos. II. V. the Bombay ms. and b 37 R. S. In No. VI. the word करे was alone written, but वाम has since been inserted in the margin. No. VI. had एकत्रकरे but it has been altered into वामकरे. This last is the reading of a 37 R. S.

V. 138, h. 2. Though Mr. Wilkins' ms. and the Bombay copy agree in चाप्यन्नं (च + अपि + अन्नं instead of चअन्नं I have adhered to the Calcutta edition, Nos. II. V. VI. and VII. The cæsura is made by च.

V. 142, h. 2. An important typographical error has crept into the Calcutta edition, in the second hemistich, where आप्रयतः is printed for अप्रयतः.

V. 146, h. 2. In Mr. Wilkins' ms. धर्म and not धर्मान् is found in the second hemistich. The Bombay copy and No. V. read धर्म without the *anuswāra*, which is an error of the copyists, and therefore supports Mr. Wilkin's ms. The comment of the Calcutta edition and No. II. both read धर्म; but the text of those two, as well as of Nos. VI. and VII. read धर्मान्. The difference is not of much consequence, and I have not ventured on any alteration, because the plural form is supported by Sir William Jones' version.



CHAP. V. V. 151, h. 1. The Calcutta edition, contrary to every authority and the plain context of the injunction contained in this couplet, reads च for वा in the first hemistich.

V. 165. } These two couplets are not found in the three  
V. 166. } copies of ME'D'HA'TITHI.

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## CHAP. VI.

CHAP. VI. Verse 5, hemistich 2. It must be by an error of the press that एतान्येव, and not, as the sense requires, एतानेव, is found in the Calcutta edition; for every other authority reads the last.

V. 7, h. 1. Instead of भक्ष्यं Mr. Wilkins' ms. has भैक्ष्यं. The Bombay copy reads भक्ष्यः and Nos. VI. and VII. have भक्षः. No. V. reads भक्ष without any case by error. I have adhered to the Calcutta edition in reading भक्ष्यं.

V. 14, h. 2. Sir William Jones is supported by Nos. II. and VII. and by Mr. Wilson's Dictionary, in reading श्लेषातक. The Calcutta edition, the Bombay copy and No. V. read श्लेषान्तक, and No. VI. has श्लेषमान्तक. I have conformed to the reading supported by Sir W. Jones and Mr. Wilson, which is confirmed by *a* and *b* 37 R. S. I wish here to remark, that the *anuswāra* may be left out by mistake, as it frequently is, and that of two opinions,  
one

one supported by its insertion, and the other by its omission, the former is much the stronger. Mr. Wilson assigns as the derivation “*श्लेष्मन् phlegm, अत to go (to remove).*” But if we should read *श्लेष्मान्त*, then the derivation might be *श्लेष्मन् “phlegm,” अन्त “an end, death.” “Antagonistick to phlegm.”*

V. 20, h. 1. In the Calcutta edition *शुकु* is printed for *शुके* which is the reading of all the mss.

V. 24, h. 1. In conformity with Sir W. Jones’ version, No. II. and the Bombay ms. I have preserved *तर्पयेत्*, the reading of the Calcutta edition. Mr. Wilkins’ ms. No. VI. and a 37 R. S. have *तर्पयन्*. No. V. reads *तर्पयत्*. No. VII. has now *तर्पयन्*, but formerly read *तर्पयित्*. b 37 R. S. gives *तर्पत्*.

V. 24, h. 2. Mr. Wilkins’ ms. stands alone in reading *तीव्रतर* for *उयतर*.

V. 25, h. 1. The commencement of this couplet as it stands in the Calcutta edition and No. II. viz. *अग्निनात्मनि वेतानात्* seems contrary to the construction usually employed in MENU, and is different from what is found in the other mss. Nos. V. VI. VII. and b 37 R. S. read *अग्निनात्मनि वेतानान्* which I have followed. Mr. Wilkins’ reads the same nearly, simply substituting *तु* for *च*. The Bombay ms. has *अग्निनात्मनि*, &c. which is likewise the reading of a 37 R. S. These two last must be wrong, as *अग्नि* ought to be in the accusative plural to agree with *वेतानान्*. The Calcutta edition is quite in error in reading *वेतानात्* instead of *वेतानान्*. This cannot be considered

P. VI. dered an error of the press, because No. II. which was correct originally, has been altered to agree with it.

V. 29, h. 2. Mr. Wilkins' ms. and No. V. both read संशुद्धये instead of संसिद्धये, and in this they are confirmed by *b* 37 R. S. But that this is an error of the text in No. V. is shewn by its comment, where we have the last and not the first word. *a* 37 R. S. reads संशुद्धये. Mr. Wilkins' ms. is further in error in reading श्रुताः for श्रुतीः. Nos. VI. VII. and *a* and *b* 37 R. S. omit the *visarga* of this word. No. V. reads श्रुति, and the Bombay copy was so too, but has been corrected.

V. 31, h. 1. Mr. Wilkins' ms. the Bombay copy, *a* and *b* 37 R. S. read चास्थाय (च + आस्थाय) for वास्थाय. This last reading is however supported by Sir W. Jones' version, and Nos. II. V. VI. and VII.

V. 32, h. 1. Mr. Wilkins' ms. is unsupported by any other authority, in reading वृत्तीनां for चर्यानां.

V. 33, h. 1. The Calcutta edition, by an error of the press, reads भुविहत्य for तुविहत्य. *a* 37 R. S. has रुविहत्य.

V. 34, h. 1. Mr. Wilkins' ms. differs from all the authorities in reading गच्छेत्कृतहोमः. *a* 37 R. S. has गच्छेत् हुतहोमः; all the others agree with the Calcutta edition.

V. 43, h. 2. CULLU'CA, in explaining the word अशंकु मुकः which he renders स्थिरमतिः "of steadfast mind," says that others read असंचयिकः. In fact this is the reading in Mr. Wilkins' ms., in the Bombay copy, and in *a* and *b* 37 R. S. The same should be found in the text of

ME'D'HA'TITHI,

ME'D'HA'TITHI, Nos. V. VI. and VII. because they in CHA their comments say "*others read अशंकशुकः*;" but instead of what might be expected from the intimation given by CULLU'CA, and this indication in their comments, अशंकशुकः and not असंचयिकः is found in their texts. Mr Wilson spells this word संकशुकः without the privative. No. II. in the text has असंकशुकः but in the comment we have असंकशुकः. No. V. gives असंकशुधः in the text, but in the comment we have असंकशुकः. In No. VI. the word had been forgotten in the text, but in the margin it is written असंकशुकः. The comment, however, spells the word अशंकशुकः. No. VII. in both text and comment appears to have read असंकशुकः which has in every place been altered into अशंकशुकः. Under all these conflicting authorities I have not ventured to deviate from the Calcutta edition.

V. 43, h. 2. Mr. Wilkins' ms. and a 37 R. S. stand unsupported in reading समन्वितः for समाहितः.

V. 45, h. 1. Mr. Wilkins' ms. has जीवनं for जीवितं, which is the reading of every other authority.

V. 45, h. 2. The Bombay ms. Nos. V. VI. and VII read निर्वेश for निर्देश. The sense of निर्वेश "*wages*," agrees very well with Sir W. Jones' translation; but CULLU'CA BHATTA is express in the use of निर्देश which he explains in the comment. Mr. Wilkins' ms. has निदेश which has the same sense as निर्देश in Mr. Wilsons' Dictionary. b 37 R. S. reads निदेश, but a 37 has had an र added, and now reads निर्देश.

HAP. VI. V. 54, h. 1. See the remark on मृन्मयं. Chap. v. v. 122.

V. 55, h. 1. The Bombay ms. differs from every other copy in reading प्रव्रज्येतविस्तरात्. It may be said even to differ from itself in varying from what it gives in Chap. III. v. 125, where it agrees in form with all the other authorities in what may be considered the same idea and expression. In addition to what has been already remarked on that passage, it may be mentioned here, that Nos. VI. and VII. and b 37 R. S. read प्रसज्येत; a 37 R. S. has, and No. V. had, प्रसज्जेत, which some late reader has altered into प्रसज्जेत. The word (h. 2.) सज्जति, which is so spelt in every copy, affords the most decisive evidence that प्रसज्जेत is the true reading. It is right, however, to notice that the comment of No. II. in explaining विषये ष्वपिसज्जति has विषयेष्वपिप्रसज्येत while the Calcutta edition reads the last word प्रसज्जेत.

V. 58, h. 1. Mr. Wilkins' copy is again solitary in reading अतिपूजित for अभिपूजित.

V. 59, h. 2. The similarity in the forms of ह्रि and क्रि as written in some of the manuscripts, is perhaps the reason why क्रियमाणनि occurs for ह्रियमाणनि in Mr. Wilkins' ms.

V. 66, h. 1. It appears to me that वसन् is better than रतः which is found in the Calcutta edition, Nos. II. VI. and VII. Yet Mr. Wilkins' ms. the Bombay copy and No. V. read वसन्. Supported, however, as रतः is, I have not ventured to make any alteration.

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The word भूषितः is given for दूषितः in the Bombay CHA. ms., and in Nos. V. VI. and VII. The same word is found with the following explanation in the comment, viz. कुसुमकटकाद्याभरणैः “Adorned with flowers, golden bracelets, or other ornaments.” CULLU’CA, contrary to his usual plan, takes no notice of this variation, but explains दूषितः to imply आश्रमलिंगरहितः “Destitute of the external symbols of his order.” Sir W. Jones has followed the comment in rendering this “Equal-minded towards all creatures.” सर्वभूतेषु ब्रह्मबुद्ध्या समदृष्टिः “Looking with an equal eye, by (the light of) divine knowledge upon all beings.”

V. 70, h. 2. All the authorities agree in making विशेष्यं to agree with तपः and not with प्राणायामाः.

V. 81, h. 2. Nos. V. VI. and VII. read सर्वद्वन्द्वैर्विनिर्मुक्तः, all the others have it as is found in the Calcutta edition, सर्वद्वन्द्वविनिर्मुक्तः.

V. 89, h. 1. It is singular that Mr. Wilkins’ ms. the Bombay copy, Nos. V. VI. and VII. read श्रुति instead of स्मृति. That the last is the right reading cannot be doubted. Sir W. Jones so read it, and it is stated in Chap. II. v. 9, that the वेद and the श्रुति are the same; hence as the वेद is expressly mentioned, स्मृति must be the other authority quoted. The *Sruti* and the *Smṛiti* are to the *Hindus* what the Law and the Prophets were to the Hebrews.

## CHAP. VII.

CHAP. VII. Verse 32, he nistich 1. Mr. Wilkins' ms. is supported by Nos. V. and VII. in reading न्यायवृत्तिः for न्यायवृत्तः No. VI. did read the same, but has been altered.

V. 41, h. 1. Mr. Wilkins' ms. the Calcutta edition, and No. II. read वेणः, the Bombay copy, Nos. V. VI. and VII. have वेनः. This name again occurs so spelt in Chap. IX. v. 66, in the Calcutta edition, and in No. II.

V. 41, h. 2. There are many discrepancies in the readings of this hemistich. I have followed the Calcutta edition, which agrees with Sir W. Jones' version. No. II. has सुंदापैजवनश्चैवसुमुखेनिमिरेवच. In this there is an evident error, सुमुखे being put for सुमुखो, which is the reading of the comment. Mr. Wilkins' ms. has सुदाःपैजवनश्चैवसुमुखोनिमिरेवच. The Bombay copy exactly agrees with this. No. V. reads thus, सुंदःपैजवनश्चैवसुरथोनेमिरेवच. Here we have the first syllable of the second name spelt पे and not पै, and likewise the first syllable of निमिः written ने, and the third name altogether different. No. VI. exactly corresponds with this reading. No. VII. agrees with the Calcutta edition, with the exception of giving यवन for जवन with a ज. As the comment of ME'D'HA'TITHI does not repeat the names, there is no check to keep them correct, or to enable the reader to confirm them. In CULLU'CA BHATTA's comment, the names are repeated, but there is some discrepancy between

tween the Calcutta edition and No. II., the former CH reading पियवनस्यपुत्रःसुदासोनामा, "SUDA'SA, the son of PIYAVANA." Sir W. Jones makes the substitute to be SUDA'MAN. The comment of No. II. was nearer to Sir W. Jones' translation, as it was originally पिजवस्यपुत्रःसुदानामा, and in this it nearly coincided with its own text; but by a marginal emendation we are to read सुदासः. This last alteration is, I think, an error, for if यवन is the true reading, then the first should be सुदासः; but if पैयवन is so considered, then we must necessarily take a word a syllable shorter, and read either सुदा, सुदः, or सुंदः according to some one of the clashing authorities. Still, however, none of these support the word SUDA'MAN, which is put as an alternative by Sir W. Jones. See remarks on v. 110, Chap. VIII.

V. 54, h. 1. Mr. Wilkins' ms. is unsupported in reading मोनान् for मोलान्.

Mr. Wilkins' ms. and Nos. V. and VI. read लक्ष्यान. All the others have लक्षान्. According to Mr. Wilson's Dictionary both forms are good.

V. 54, h. 2. Mr. Wilkins' ms. has वाष्टौवा (वा + अष्टौ + वा) in which it is supported by the Bombay ms. and No. VII. It seems, however, to have formerly agreed with the Calcutta edition, Nos. II. V. and VI. in reading चाष्टौवा (च + अष्टौवा). I have adhered to the Calcutta edition, because I think the वा after अष्टौ renders that before it not merely unnecessary, but redundant. No. II. seems formerly to have read वा, but has been altered into च.



AP. VII. V. 55, h. 2. The Calcutta edition has किन्तुराज्यं. No. II. किचराज्यं, No. V. किंराज्यंच, and No. VI. the same as No. V. But here the sense requires an interrogation of astonishment, which is found in the form किमु in the Bombay copy, Mr. Wilkins' ms. and No. VII. This particle is familiar to every Sanscrit scholar, and occurs in line 11 page 2 of the *Hitopadēsa*, where we have the phrase किमु यत्र चतुष्टयं "How much more when there are the four?"

V. 59, h. 1. An instance here occurs of what has been already mentioned with regard to the employment of निर् for नि, and *vica versâ*. The Calcutta edition reads निःक्षिपेत्, and the comment explains the term to mean समर्पयेत् "he should entrust," a sense borne out by the meaning of निक्षेप "a pledge or deposit." Mr. Wilkins' ms. the Bombay copy, No. VII. and Nos. V. and VI. in the comment, have नि and not निर्. In Nos. V. and VI. the first hemistich is wanting in the text, which proves some connexion between those two copies. No. VI. has had the deficiency supplied in the margin, apparently at no very distant period, and in it the word is thus spelt, viz. निःक्षिपेत् with two errors.

V. 59, h. 2. सधारभेत् is confirmed by the Calcutta edition, Nos. II. and VI., while Mr. Wilkins' ms. and Nos. V. and VII. have समाचरेत्.

V. 68, h. 1. The Bombay ms. and No. VII. read the च after सर्व; Mr. Wilkins' ms. the Calcutta edition, and No. II. insert it before that word. Nos. V. and VI. again agree

agree with one another in being deficient in verses 68, 69, c  
70 and 71.

V. 72, h. 1. Considerable obscurity accompanies the word **अप्सराः**, which is the reading of the Calcutta edition, and of No. II. by a correction, but what the last authority had originally is not discoverable. Mr. Wilkins' ms. reads **आश्रयापराः**. The Bombay ms. gives **आश्रयाश्वराः**. No. V. differs in having **आश्रयापुरा**. No. VI. agrees with No. V, while No. VII. appears originally to have read **अपराः** which has since been corrected by a marginal emendation into **आश्रयापुरा**. The ms. a 37 R. S. reads by an interpolation of the comment **गर्ताशयानक्रादयःचराः**. b 37 R. S. reads **आश्रयापुराः** which may be a mere deficiency of the pen for **अपुराः**. Notwithstanding these discrepancies of the various texts, the comments of Nos. V. and VI. read **अप्सराः** and explain it to mean **ग्राहकुर्मादयः** "sharks, tortoises, &c." No. VII. affords the same explanation, but reads the word **अपुराः**. Following the mere analogy of the language this last would appear to be the true reading; but the root **म्** affords us as good a derivation as **च**. The only difficulty that presents itself in selecting **अप्सराः** is, that the word is not recognised in the sense of "aquatick animals," but seems peculiarly appropriated to the celestial nymphs of **INDRA**'s heaven.

V. 74, h. 2. Instead of **विधीयते** which is found in the Calcutta edition, No. II. and the Bombay copy, and Mr. Wilkins' ms. reads **विशिष्यते**. Nos. V. VI. and VII. have **दुर्गाणिकारयेत्**.

P. VII. V. 80, h. 2. An error has crept into our text in following the Calcutta edition, **आम्नायपरः** is the true reading : and not **आम्नायापरः**. The former reading is supported by Mr. Wilkins' ms. the Bombay copy, and No. VII. A new proof is here afforded of the connection between Nos. V. and VI. Both read by mistaking equivocal letters **स्पोवाप्रायपरः**.

V. 98, h. 2. Mr. Wilkins' ms. reads **विचलेत्**, while all the others read **च्यवेत्**.

V. 99, h. 2. The mistakes in the use of **नि** and **निर्** have been already noticed in note 59, Chap. VII. No. II., the Bombay copy, Nos. V. VI. and VII. read **निक्षिपेत्**, as is required by the context; for every pious gift may be considered as a sort of deposit placed with worthy objects for sacred purposes. The Calcutta edition and Mr. Wilkins' ms. read **निक्षिपेत्**.

V. 101, h. 2. Here again the same difference occurs in the mode of writing **निक्षिपेत्**, except that Mr. Wilkins' ms. omits the *visarga*, and that the Bombay copy substitutes the word **योजयेत्**.

Mr. Wilkins' ms. is clearly in error in reading **बुद्ध्या** for **वृद्ध्या**, as the latter is explained by the comment.

V. 105, h. 2. For **गूहेत्**, which is countenanced by CULLU'CA's comment, and is found in the Calcutta edition, in No. II., Mr. Wilkins' ms. has **गृहेत्**, the Bombay copy **गृहे**, No. V. reads **ग्रह**. No. VI. had **गृहे**, which has been altered into **गूहेत्**. No. VII. likewise reads **गूहेत्**.

V. 125, h. 1. The Calcutta edition has राजाकर्मसु CHA instead of राजकर्मसु.

V. 132, h. 2. The Calcutta edition and No. II. again agree in the spelling of मृन्मय. See note 122, Chap. v., and in this instance it is supported by Mr. Wilkins' ms. We may therefore suppose that one or other mode is optional.

V. 135, h. 1. Mr. Wilkins ms. stands alone in reading श्रुतवृत्तिं for श्रुतवृत्ते.

V. 145, h. 2. Mr. Wilkins' ms. has हुत्वाग्निन्, the others हुताग्निः. A mistake of a syllable in this verse, in No. V., which is likewise found in No. VI. leaves no doubt that the latter is copied from it.

V. 149, h. 1. As it is possible that तिर्यग्योनः may be equally good with तैर्यग्योनः, I have followed the Calcutta edition. In this and in v. 150, h. 1, some authorities read one way, and some the other.

V. 154, h. 2. Mr. Wilkins' ms. reads अनुरागोपरागः; the other authorities agree with the text.

V. 162, h. 2. The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read द्वैधसंश्रयमेवच instead of द्विविधः संश्रयः स्मृतः. This couplet is not in No. VII.

V. 165, h. 2. मित्रस्य is read in Mr. Wilkins' ms. after संहतस्यच, all the others read मित्रेण.

V. 169, h. 2. Mr. Wilkins' ms. has प्राप्त्वातु for तद्दे, which is found in all the other authorities.

V. 188, h. 2. Agreeably to what is laid down by Mr. Wilkins in Rule 627 of his Grammar, निविश is found in the proper form potential in all the authorities except his

1AP. VII. his own ms. and No. VII. In the former it is read in the common form, as follows:—निविशेत्सतदास्वयं, where it may be observed that the pronoun **स** is introduced for the purpose of giving the due length to the *páda*. No. VII. is clearly in error, for it reads **हिविशेत्**. If we suppose **हि** to be correct, then the proper form is inadmissible; but if this last be right, then **नि** should be substituted for **हि**.

V. 193, h. 1. Nos. V. and VI. agree with Mr. Wilkins' ms. and the Bombay copy in reading the first hemistich thus **कौरुक्षेत्रांश्चमत्स्यांश्चपांचालान्सूरसेनजान्**, while the Calcutta edition, Nos. II. and VII. have the passage as it is printed, without converting **कुरुक्षेत्र** and **पांचाल** into gentile nouns. All read **मत्स्यान्** and not **मात्स्यान्**, as would be required by conforming to the analogy of **पांचालान्**. That the reading adopted is the true one, will be seen by referring to Rule 895 of Mr. Wilkins' Grammar, where it is laid down, that, "when a patronymic formed by any of the foregoing rules is put in the plural number, the distinctive affix to the primitive is omitted." And further, that, "it is common to put the names of certain countries in the plural number, to denote the inhabitants."

V. 200, h. 1. **परिक्षये** and not **असम्भवे** is found in Mr. Wilkins' ms. the Bombay copy, and No. VII. The couplet is altogether omitted in Nos. V. and VI. I have followed the reading of the Calcutta edition and No. II. which is favoured by Sir W. Jones' translation.

V. 205, h. 2. Mr. Wilkins' ms. has **वर्तते** for **विद्यते**. No. VII.

VII. is altogether deficient, it begins with the last hemistich, and finishes with another quite different; it then omits up to v. 212, which it makes to follow v. 213. The others read विद्यते. Nos. V and VI. omit all the verses from v. 205 up to v. 213.

V. 223, h. 2. The Calcutta ms. has a typographical error in reading प्रणधीना for प्रणिधीना.

V. 226, h. 2. स्वस्थ and सुस्थ, though apparently differing in etymology, seem to be used indifferently for one another in all the manuscripts. Following the Calcutta edition I have printed the former, which is the form in which the word is found in that work, as well as in the Bombay ms. Nos. V. VI. and VII., excepting that it is spelt स्वस्थ with an श in the Bombay copy, Nos. V. VI. and VII. Mr. Wilkins' ms. and No. II. have असुस्थ.

## CHAP. VIII.

Verse 4, hemistich 2. उपकर्म is given for अपकर्म in Mr. Wilkins' ms. The Bombay copy reads अवकर्म. Nos. V. and VI. have अयकर्म, where the प has been mistaken for a य.

V. 15, h. 2. See the remarks on the prohibitive मा, Chap. III. v. 259.

HAP.  
VII.

V. 16, h. 2. लोपयेत् is found in every authority, except Mr. Wilkins' ms. where we read चालयेत्.

V. 31, h. 2. आहरेत् is substituted for अर्हति in Mr. Wilkins' ms. The verse does not occur in Nos. V. and VI. but the rest read अर्हति.

V. 41, h. 2. Mr. Wilkins' ms. again differs from all the rest in reading प्रतिपालयेत् for प्रतिपादयेत्.

V. 46, h. 2. Nos. II. VII. and the Bombay copy agree in reading प्रकल्पयेत्, but Mr. Wilkins' ms. has विकल्पयेत्.

V. 47, h. 2. Nos. V. VI. and the Bombay copy read धनिकस्य, while Mr. Wilkins' ms. has बालकस्य. No. VII. is deficient in this verse.

V. 57, h. 1. There is considerable disagreement among the mss. in the readings of the first *pāda* of this verse. Mr. Wilkins' ms. exactly agrees with the Calcutta edition and No. II. The Bombay copy has ज्ञातारः सन्ति चेत्युक्त्वा. Nos. V. and VI. read सन्ति ज्ञातार इति उक्त्वा. No. VII. reads ज्ञातारः सन्ति त्युक्त्वा but by an insertion in the margin we are to read मे after सन्ति. In following the Calcutta edition, No. II. and Mr. Wilkins' ms. I have been guided by CULLU'CA's comment. There a second reading is stated to be optional in the following words, ॥ ज्ञातारः सन्ति मे त्युक्त्वा इति वा पाठः ॥ But the scholar will ask how मे + इति can coalesce into मेति. Here we again have the following remark by CULLU'CA अत्र छान्दसमिकारस्य पररूपत्वं in No. II. we have अपर and not पर) "Here, owing to the metre, there is a contrariety in

in the letter इ." But for this express notice I should have been inclined to adopt the reading found in the Bombay ms.

V. 75, h. 2. The Bombay ms. and No. VII. read हवेति for अभ्येति. No. V. and VI. omit all the verses from 58 to 136. All the copies of ME'D'HA'TITHI, viz. Nos. V. VI. and VII. are particularly defective in this Chapter.

V. 79, h. 2. There is a typographical error in the Calcutta edition, where विधिनातेन is printed for विधिना नेन.

V. 80, h. 1. The Calcutta edition, No. II. and Mr. Wilkins' ms. read वेत्य and not वित्य, as is required by p. 174 of Mr. Wilkins' Grammar. The Bombay ms. has विस्थ. In No. VII. the couplet was omitted, but it is inserted in the margin, apparently by the hand of the copyist, and the first *pāda* reads thus यद्भ्योरनयोरित्यं. In this the letter व has been omitted, and an *anuswāra* improperly inserted. I have not ventured to make any alteration, as the reading of the Calcutta edition and No. II. is supported by Mr. Wilkins' ms. This may, perhaps, be an ancient grammatical form.

V. 82, h. 2. This hemistich affords an instance of the use of आङ्, governing the accusative case, in the instance of शतमाजातीः "as far as an hundred births." In Chap. IX. v. 101, h. 1, it may be seen employed with the nominative.

V. 91, h. 2. आत्मनि is substituted for मुनिः in Mr. Wilkins' ms. but the latter reading is supported by the Calcutta edition, Nos. II. and VII. and by the Bombay copy.



copy. CULLU'CA's comment likewise recognises मुनिः, which it explains by सर्वज्ञः

V. 98, h. 1. Rule 7 of Mr. Wilkins' Grammar must be somewhat extended to account for गवानृते (गो + अनृते). In Foster's Essay, p. 25 and 30, it will be seen that the rule is *general*. But as this work is in the hands of but few, I quote the rule.

"The ओ of गो before an अ is three-fold, before any other vowel it is two-fold :

" *Ex.*—गो अयं or गोयं or गवायं,

गो and ईश make either गवेश or गवीश,

गो and यूति only make गव्यूति."

It will not be out of place, perhaps, to observe that even the last example differs from Mr. Wilkins' Grammar, where two modes instead of one are assigned for गो and यूति.

V. 99, h. 2. अवदाः the second person singular of the third preterite may, apparently, be optionally long or short in the penultimate, according to Rule 429 of Mr. Wilkins' Grammar ; but according to Foster's Essay, Rule 125. p. 454, and Dr. Carey's Grammar, p. 304, it should be long. It is found short in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. Nos. V. VI. and VII. are deficient in this verse. Here the metre absolutely requires the elision of the augment : See note on v. 259, p. 348.

V. 104, h. 1. यत्रोक्तौतु instead of यत्रवोक्तौ is found in Mr. Wilkins' ms. the word ऋत "truth," being omitted, and तु introduced to fill up the measure. The Bombay ms.  
has

has the right reading, but No. VII. agreed originally with Mr. Wilkins' ms. and has subsequently had **ना** introduced into the margin, and **ने** obliterated after **यत्र**.

V. 110, h. 2. The Calcutta edition reads **वैयवन** (वै + यवन) instead of **पैयवन** which is the reading intended by CULLU'CA, as **पियवनापत्य** is found in his comment. No. II. has in the text **पैजवन**. The Bombay copy, likewise, has **पैजवन**. No. VII. gives **वैजवन**. I have restored the text, in conformity with the opinion of CULLU'CA and Sir W. Jones. See note on v. 41, Chap. VII.

V. 132, h. 2. **त्र्यसरेणु** is given in the Calcutta edition, in this and the following couplet, instead of **त्रसरेणु**, which is the reading of Sir W. Jones, Mr. Wilson's Dictionary, Nos. II. and VII., and of the Bombay copy and Mr. Wilkins' ms.

V. 134, h. 1. **त्रियवन्तु**, which is a compound of the class called **द्विगु** (Mr. Wilkins' Grammar, page 574), is corroborated by No. II. and the Bombay ms. Mr. Wilkins' ms. has **त्रियवस्तु**, but this appears to be by a subsequent alteration; for it formerly seems to have agreed with the others: **यव** is a noun masculine.

V. 135, h. 2. The Bombay ms. and No. V. support Mr. Wilkins' ms. in reading **रूप्य** for **रौप्य**, which is the reading of the Calcutta edition and No. II. I have made no alteration. Nos. VI. and VII. are deficient in this verse.

V. 136, h. 2. The Calcutta edition and No. II. seem to be evidently in error in reading **काषीपणं** instead of

काशीपणः, which is the reading found in Mr. Wilkins' ms. the Bombay copy, and No. V.

V. 165, h. 1. Of the two words योगाधमन, the latter is not found in any dictionary, but though not expressly introduced into the comment, seems there to be explained by बन्धक "a pledge, pawn or gage," which agrees with the meaning assigned by Sir W. Jones. Nos. V. and VI. have योगावापन, which is supported by their comments. The latter word is, however, equally obscure with the other. Mr. Wilkins' ms. and the Bombay copy agree with the Calcutta edition and No. II. in reading योगाधमन.

V. 165, h. 2. Sir W. Jones' version countenances the वापि found in the Calcutta edition and in No. II., while Mr. Wilkins' ms. the Bombay copy, Nos. V. and VI. have चापि.

V. 169, h. 1. CULLU'CA's comment supports the version of Sir W. Jones, by interpreting the word कुलं "the inspector of causes."

V. 172, h. 1. Mr. Wilkins' ms. reads आदानात् for स्वादानात्, and seems in this to be favoured by No. II. but the Bombay copy and Nos. V. and VI. have the latter reading.

धर्म is found for वर्ण in Mr. Wilkins' ms. Nos. V. and VI. and is further countenanced by Sir W. Jones' translation, but the latter word is supported by the Bombay ms. and CULLU'CA's comment. No. II. has been made to conform to the present reading, but it does not seem clear what word was formerly read. No. II. is  
further

further deficient in one line of the comment of this couplet.

The Calcutta copy reads अवलानान्, while the Bombay copy, Mr. Wilkins' ms. Nos. II. V. and VI. have दुर्बलानान्. I have in consequence followed No. II. and the others.

V. 178, h. 1. Contrary to Mr. Wilkins' ms. the Bombay copy, Nos. II. V. and VI. the Calcutta edition has मिथ्यः instead of मिथः. The first of these words is not recognized by any of the Dictionaries.

The Bombay ms. differs from all in reading विवदमानयोः instead of विवदतान्मृणाम्.

V. 184, h. 2. उभोनियसदायःस्यादिति is the form in which the second hemistich begins in the Calcutta edition and in No. II. Mr. Wilkins' ms. has undergone some alteration, and now stands उपसंगृहदायःस्यादिति. The Bombay copy has सन्निगृहोभयंदायइति. Nos. V. and VI agree with this last reading, except in the first syllable, for which they substitute से, which is evidently an error.

V. 199, h. 2. इतिस्थितिः instead of यथास्थितिः is found in the Bombay ms. and in No. VI. by a marginal correction; for the word had been omitted in the body of the text.

V. 201, h. 2. In Mr. Colobrooke's translation of the *Digest of Hindu Law*, we have this verse, and the commentator seems to imply that some other reading had विशुद्धंस्यात् instead of विशुद्धंहि; but Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. all agree in the latter

IAP. III. latter reading. No. V is left in blank here, being copied from some imperfect ms.

V. 203, h. 2. Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. have सावद्यं (स + अवद्यं) for चासारं (च + असारं) but the latter reading is found in the Calcutta edition and No. II.

The Calcutta edition is in error in reading दूरेण for दूरेन (दूरे + न).

V. 212, h. 2. Mr. Wilkins' ms. stands alone in reading नादेयं for नदेयं.

V. 215, h. 1. भृत्यः instead of भृतः is found in Mr. Wilkins' ms. but four other mss. coincide in reading भृतः.

V. 216, h. 1. Another instance occurs here, and in the following couplet, of the indifference with which the word is written, either सुस्थः or स्वस्थः. The Calcutta edition here reads after the last form, and in v. 217, h. 1, after the first form. No. II. has सुस्थः in both. Mr. Wilkins' ms. the same. The Bombay copy in each case has स्वस्थः. Nos. VI. and VII. have not v. 217, but in v. 216 read स्वस्थः. I have followed No. II.

V. 239, h. 1. The Bombay copy, Mr. Wilkins' ms. Nos. VI. and VII. all agree in reading नावलोकयेत्, which seems to be supported by Sir W. Jones' version, where the expression is rendered '*over which a camel could not look.*' The Calcutta edition and No. II. read नविलोकयेत्. I have not, however, differed from the two last, to follow the authorities first mentioned, because the comment repeats the words नविलोकयेत् अवलोकनं means the looking down

or

down or observing anything, which accords very well with the idea of looking over a hedge; while the other rather implies the looking with a scrutinizing eye at any thing.

V. 243, h. 2. The Calcutta edition has क्षेत्रियस्य, while every other authority, including No. II. has क्षेत्रिकस्य, which is likewise the reading of the Calcutta edition in v. 241, h. 2. I have in consequence deviated from it in this verse.

V. 246, h. 2. By an error of the press, perhaps, the Calcutta edition has क्षीरणः instead of क्षीरिणः

V. 253, h. 2. Nos. VI. and VII. agree with the Bombay ms. in reading विनिश्चयः instead of विनिर्णयः, which is the reading of the Calcutta edition and No. II. Mr. Wilkins' ms. has विनिर्णये.

V. 260, h. 2. Instead of चारिणः which is found in the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy have गोचरान्. No. V. is altogether deficient in the verse; but Nos. VI. and VII. read शतशस्तथा.

V. 261, h. 2. Though तथा is found in the Calcutta edition, No. II. the Bombay copy, Nos. VI. and VII., Mr. Wilkins' ms. reads तदा.

V. 262, h. 2. There is a little variation in the mss. between विनिर्णयः and विनिश्चयः. The Calcutta edition, No. II. and the Bombay copy read in the first of these forms; Mr. Wilkins' ms. has it likewise, but in the 7th case singular. No. VI. has the second mode, and No. VII. puts it in the seventh case singular. No. V. omits the verse.

V. 265, h. 2. Mr. Wilkins' ms. is unconfirmed by any other authority in reading अपकार for उपकार; perhaps

AP. it is by an omission of the copyist that the preceding म is  
II. not qualified with an उ.

V. 266, h. 1. In the Calcutta edition, Nos. II. and VI. we find विनिर्णये, while in Mr. Wilkins' ms. the Bombay copy, and No. VII. the same word is written in the nominative case.

V. 271, h. 2. The Calcutta edition has निःक्षेयो, but is unsupported, even by No. II. in reading the *visarga*, as if the word was found with the preposition निर instead of नि. The other authorities vary much in the word itself: thus Mr. Wilkins' ms. has निधेयो; the Bombay copy reads निखेयो; No. VI. निचयो, and No. VII. leaves the medial letter blank, and has नि प्यो; which shews that the copyist was uncertain as to the proper letter.

V. 277, h. 2. All the authorities agree in reading विनिश्चयः, except Mr. Wilkins' ms. which has विनिर्णयः.

V. 281, h. 1. The great similarity in the use of अप and अव is shewn in the words अपकृष्ट and अवकृष्टः, for the first reading we have the authority of the Calcutta edition, No. II. and the Bombay copy; while we have Mr. Wilkins' ms. and Nos. VI. and VII. for the second one; they appear to be both equally good; but the first has been followed, as it is found in the Calcutta edition.

V. 285, h. 1. The Calcutta edition is unsupported by any authority, and likewise by its own comment, in reading उपभोगं instead of उपभोगी, which has been accordingly adopted.

V. 287, h. 1. It is singular that the form अवपीडनानां instead of अवपीडनायां is found in Nos. VI. and VII. and Mr. Wilkins' ms. The Bombay copy reads पीडनं.

V. 288, h. 2. The form राज्ञो is supported by the Calcutta edition, by No. II. and by CULLU'CA's comment, while Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII. read राज्ञे.

V. 292, h. 2. Mr. Wilkins' ms. is solitary in reading दंउो for दंउं, which is found in the rest.

V. 295, h. 2. The Calcutta edition, which has been followed, is supported by No. II. and the Bombay copy, in reading प्राणभृतस्, while Mr Wilkins' ms. Nos. VI. and VII. have प्राणभृतं. Both forms are good, but by the first we must understand that "*animals*" in the accusative plural are intended, while by the latter we are to take the sense as in the accusative singular.

V. 298, h. 1 and 2. The forms माषिकः and माषकः have been adopted in conformity with the Calcutta edition and No. II. The first manner of deriving the word seems more analogous to grammatical rules, and is supported by Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII.

V. 299, h. 1. It must be by a typographical error that we read प्रिशयो in the Calcutta edition, all the authorities, including No. II. read शिशयः. It will be observed that No. V. has not been quoted, being altogether deficient in this part of the work.

V. 309, h. 1. For अनपेक्षित, which is found in the Calcutta



CHAP.  
VIII.

Calcutta edition, No. II. and the Bombay copy, Mr. Wilkins' ms. and No. VII. read अनवेक्षित. No. V. gives अनरक्षित.

V. 325, h. 1. There are some variations in the different authorities about कूरिखायाः, which is the reading of the Calcutta edition, No. II. and the Bombay copy. Mr. Wilkins' ms. reads खुरिकायाः. Nos. VI. and VII. have स्फुरिकायाः.

V. 362, h. 2. Mr. Wilkins' ms. is undoubtedly in error in reading ये for ते which is found in every other authority.

V. 368, h. 2. For प्रसंगविनिवृत्तये, which is the reading of the Calcutta edition and of No. II., the form प्रसंगविनिवर्तयेत् is found in Mr. Wilkins' ms. The Bombay copy agrees with the Calcutta edition, excepting that it finishes with a *visarga*. The distich is not found in Nos. V. VI. and VII.

V. 369, h. 2. The word शिफा is not given in the sense of "whip" in Mr. Wilson's Dictionary, but it there occurs in that of a fibrous root, which probably was employed for the purpose. Mr. Wilkins' ms. has शिखा, but the Bombay copy reads the same as the Calcutta edition and No. II. The verse is not found in Nos. V. VI. and VII.

V. 374, h. 2. No. II. and Mr. Wilkins' ms. read सर्वस्वी instead of सर्वस्वैः. The Bombay ms. is not clear, but seems to lean to the former. No. V. VI. and VII. are deficient in this verse. I have adhered to the Calcutta edition.

V. 375, h. 1. I have followed the Calcutta edition in reading सर्वस्वदण्डः, though perhaps the form सर्वस्वदण्ड्यः, which is found in No. II. Mr. Wilkins' ms. and the Bombay copy, may be the more preferable one. Nos. V. VI. and VII. are deficient.

V. 383, h. 1. Mr. Wilkins' ms. reads उभे instead of तुते; but the latter reading is supported by No. II. and the Bombay ms. The verse is not found in Nos. V. VI. and VII.

V. 402, h. 1. Mr. Wilkins' ms. substitutes तथा for अथवा, but is unsupported by No. II. and the Bombay copy.

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## CHAP. IX.

Verse 11, hemistich 2. Considerable difficulty presents itself in determining the true reading of this hemistich. But for the number of authorities that support the Calcutta edition in the word पारिणास्य, I should have been inclined to follow Mr. Wilkins' ms. which reads पारि नाय्यस्य. For the former word we have the authority of Nos. V. and VII. and that of the Bombay copy, which is very little different, namely, पारीणस्य. The word पारिणाय्य, as derived from परिणय "marriage," would admit of the meaning given to it in the comment,

P. IX. while परिणाह implies “*the breadth or periphery of a circle.*” Mr. Wilkins’ ms. is however decidedly faulty in reading अनु for अन्न, and वेक्षणे for चेक्षणे (च + इक्षणे). No. II. has by a subsequent alteration, in a different coloured ink, the word पारिणद्धस्यावेक्षणे, which formerly was पारिणाद्धस्यवेक्षणे. To countenance अवेक्षणे, the fifth syllable of the second *pāda* has been made long, which is contrary to the metrical canons usually followed in MENU. I have adhered to the Calcutta edition.

V. 17, h. 1. The authorities are nearly balanced between अनाजिवम् and अनार्यताम्. The first reading is found in the Calcutta edition, Nos. V. and VII.; and the latter in No. II. Mr. Wilkins’ ms. and the Bombay copy. No. VI. is deficient.

V. 23, h. 2. Mr. Wilkins’ ms. is unsupported in reading अर्चनीयताम् for अर्हणीयताम्.

V. 24, h. 2. उत्कृष्टं is substituted in Mr. Wilkins’ ms. for उत्कर्ष.

V. 43, h. 1. क्षिप्रः is found in Mr. Wilkins’ ms. Nos. V. and VII.; all the others except No. VI., which is defective, read विद्धः as with us.

V. 47, h. 2. The Calcutta edition, No. II. Mr. Wilkins’ ms. the Bombay copy and No. VII. read ददानि; but No. V. has ददाभि. No. VI. is defective.

V. 61, h. 1. Mr. Wilkins’ copy and No. V. read एक, all the others हके

V. 62, h. 1. The Calcutta edition and No. II. read निर्वृते, all the others have निर्वृते. The same word occurs preceded by the privative अ, in the 61st couplet, hemistich

tich 2. Mr. Wilson's Dictionary supports the reading adopted in the text. CHAP.

V. 65, h. 1. नाडाहकिषु is, by an alteration, given in Mr. Wilkins' ms., but what it was originally is not very clear: all the other authorities read as with the text, नोडाहकिषु.

V. 65, h. 2. Mr. Wilkins' ms. must be in error in reading भेदनं for वेदनं; all the others agree in the latter reading.

V. 79, h. 2. The Calcutta edition, No. II. and the Bombay copy read द्विषन्त्याश्च; but Mr. Wilkins' ms. Nos. V. VI. and VII. have द्विषाणया. The Calcutta edition has been followed, being confirmed by the Bombay copy.

V. 86, h. 2. The Calcutta edition and No. II. have स्वजातिः; Mr. Wilkins' ms. reads सज्जातिः, the Bombay copy सजातिः, which is equally good as that of the Calcutta edition. No. V. reads साजातिं, No. VI. सजातिं, and No. VII. सजातिं

V. 93, h. 1. I quote the readings of the various authorities to shew how they vary in what ought to be a very clear case. The Calcutta edition and No. II. read correctly पित्रेन (पित्रे + न); Mr. Wilkins' ms. Nos. V. and VII. पित्र्येण. The Bombay copy has पित्रेण and No. VI. पित्रेव.

V. 103, h. 2. All the authorities except the Calcutta edition and No. II. read धर्म for भाग, I have not made

P. IX. made any alteration, as the phrase seems to have become colloquial.

V. 126, h. 1. The word **ज्यैष्ठ्येन**, as found in No. II. and Mr. Wilkins' ms. seems better than **ज्येष्ठेन**, which I have printed in conformity with the Calcutta edition. The Bombay copy reads nearly the same, namely, **ज्येष्ठेन**. No. V. has **ज्येष्ठे**, and No. VII. **ज्येष्ठेच**. No. VI. caret. All these latter readings favour the Calcutta edition, which may be the true reading, and is rather countenanced by Sir W. Jones' translation.

V. 131, h. 1. **योतकं** looks as if altered to **पोतकं**, in No. II., but the Calcutta edition, the Bombay copy, and No. V. have the first mode. Mr. Wilkins' ms. and Nos. VI. and VII. have **योतकं**, but the letter **उ** has evidently been subsequently added in No. VI.

V. 132, h. 1. **रिक्थं** is found in Mr. Wilkins' ms. the Bombay copy and Nos. V. and VII. The verse is wanting in No. VI. I have preserved the form **ऋक्थं**, as found in the Calcutta edition and No. II.; both being equally good. The first form will however be found in v. 147, h. 2.

V. 149, h. 1. The Calcutta edition and the Bombay copy read **आनुपूर्व्येण**, while all the others have **आनुपूर्वेण**.

V. 204, h. 2. The Calcutta edition has **अनुपालितः**, Mr. Wilkins' ms. the Bombay copy and No. VI. read **अनुपालिनः**, No. II. **अनुषालिनः**, No. V. **अनुलेपनः**, and No. VII. **अनुलिपितः**. I have followed Mr. Wilkins' ms.

V. 214, h. 2. Mr. Wilkins' ms. stands alone in reading **योतकं** for **योतकं**. See note on v. 131, h. 1.

V. 231, h. 2. The Bombay copy has been followed CHAP. in reading निःस्वान् instead of निस्वान्, which is found in No. II. Mr. Wilkins' ms. and Nos. V. and VII. निस्वासान् is found in No. VI. The preposition निर्, as implying *exclusion*, *deprivation*, &c. is better than नि, which is its opposite.

V. 256, h. 1. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. all agree in reading द्रव्यापहारकान्; but the Bombay copy has द्रव्यापहरिणः. The Calcutta edition, by a typographical error, has omitted the ह in the last word, or would otherwise have agreed with No. II. and the other authorities.

V. 258, h. 1. Mr. Wilkins' ms. has औत्कोचकाश्च instead of उत्कोचकाश्च, which is found in the Calcutta edition, the Bombay copy, Nos. II. V. VI. and VII.

V. 264, h. 1. For पूष, which is found in the Calcutta edition and in No. II. Mr. Wilkins' ms. has यूष, and the Bombay copy सूप. Nos. V. VI. and VII. are defective in this verse. CULLU'CA gives अपूप in his comment; both forms are equally good.

V. 268, h. 1. उपदेशैश्च, is found in the Calcutta edition and in No. II.; but Mr. Wilkins' ms. and the Bombay copy have अपदेशैश्च, as in the second hemistich. I have followed the Calcutta edition, as a little variation may have been designed by the compiler to prevent tautology.

V. 275, h. 1. प्रतिकूल्येषु is found in Mr. Wilkins' ms. alone; all the others read प्रतिकूलेषु.

1AP. IX. V. 275, h. 2. Mr. Wilkins' ms. differs from all the other authorities, in reading उपकारकान् for उपजापकान्.

V. 280, h. 1. कोषागार is substituted for कोष्ठागार in Mr. Wilkins' ms., but No. II. and the Bombay copy read, by an error of the copyist, कोष्ठ. Nos. V. VI. and VII. are defective in this couplet.

V. 281, h. 2. The Calcutta edition and No. II. read भिद्यात् instead of भिन्द्यात्, which is found in the Bombay copy. Nos. V. VI. and VII. are again deficient. I have followed the Bombay copy, as there can be no doubt of its correctness.

V. 286, h. 2. Mr. Wilkins' ms. has अपराधे for अपबेधे, which is the reading of the Calcutta edition, No. II. and the Bombay copy. But Nos. V. VI. and VII. have अपिबधे. The Calcutta edition has been followed.

V. 294, h. 2. सप्तगं is found in the Calcutta edition and No. II. All the others vary considerably. Mr. Wilkins' ms. and the Bombay copy have समस्तं. No. V. is obscure, but seems to read तप्त. No. VI. has समक्ष, and No. VII. सप्तमं. I have adhered to the Calcutta edition and No. II.

V. 303, h. 1. The authorities are divided between वायोश्च and वातस्य. For the first reading we have the Calcutta edition, Nos. II. V. VI. and VII. and for the second one we have Mr. Wilkins' ms. and the Bombay copy.

V. 308, h. 1. Instead of अभि, which precedes द्ययते in the Calcutta edition, and in No. II. Mr. Wilkins'

ms.

ms. has प्र, but the Bombay copy, Nos. V. VI. and VII. have हि before it. CHAP. IX.

V. 314, h. 1. The Calcutta edition has भह्यो, which has been followed in our text. No II. reads भह्वो. The Bombay copy, and Mr. Wilkins' ms. have भहो, which is supported by No. VI., but Nos. V., and VII. read with the Calcutta edition.

V. 314, h. 2. I have preserved the word'सोमः which is found in the Calcutta edition and No. II.; yet Mr. Wilkins' ms. the Bombay copy and Nos. V. VI. and VII. have चेन्दुः (च + इन्दुः).

V. 324, h. 1. The Calcutta edition, No. II., the Bombay copy, and Nos. V. and VI. read चरन्सदा; but Mr. Wilkins' ms. reads चलंसमा, and No. VI. चरणसदा.

V. 335, h. 2. The Calcutta edition and No. II. have ब्राह्मणायत्रयो, in which the य must be a misprint for a प, which is the reading I have adopted. The Bombay copy and No. V. seem to read the same as the Calcutta edition, but the difference between a प and a य in the mss. is so little, that nothing decisive can be often gathered from a comparison. Mr. Wilkins' ms. reads ब्राह्मणोपात्रयो and No. VI. ब्राह्मणोयात्रयो. From these two examples it is clear that they are designed to express the word उपात्रयः. Neither this nor अपात्रयः are found in the Dictionaries. I have followed Mr. Wilkins' ms., as conveying the most intelligible sense.



## CHAP. X.

AP. X. Verse 3, hemistich 1. The Calcutta edition and No. II. read वैशेष्यात्, which is confirmed by the Bombay ms. Nos. V. and VI. But Mr. Wilkins' ms. has वैशिष्यात्. No. VII. has वैश्येष्यात्.

V. 20, h. 2. अभिनिर्दिशेत् is found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. I have followed the Calcutta edition and No. II. in reading विनिर्दिशेत्.

V. 21, h. 2. Mr. Wilkins' ms. has शेष, the Bombay copy वेष. No. V. seems to read either शेख or शेखर. No. VI. शखर and No. VII. शेखर. I have followed the Calcutta edition and No. II. in reading शेख, which is supported by Sir W. Jones' translation.

V. 35, h. 1. Though the Calcutta edition and No. II. read मृतवत्त्रभृत्सुनारीषु I have followed Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. in reading मृतवत्त्रभृत्स्वनार्यासु as the more probable reading.

V. 38, h. 1. Mr. Wilkins' ms. is solitary in reading मूल for मूल.

V. 40, h. 1. For प्रदर्शिताः, which is found in all the other authorities, Mr. Wilkins' ms. has पिगर्हिताः.

V. 41, h. 1. The Calcutta edition and No. II. read सजाति for स्वजाति, which is found in the other authorities. Both seem equally good, and I have made no alteration.

V. 41, h. 2. The Calcutta edition and No. II. read **सधमीणः**, which is supported by the Bombay copy, Nos. V. VI. and VII. Mr. Wilkins' ms. reads **स्वधमीणः**.

V. 42, h. 2. Mr. Wilkins' ms. reads **जन्मसु**; but all the others have **जन्मतः**.

V. 44, h. 1. The Calcutta edition No. II. and Mr. Wilkins' ms. read **पौण्ड्रक**, while the Bombay copy and Nos. V. VI. and VII. agree in reading **पुण्ड्रक**. I have made no alteration in the Calcutta text, which is confirmed by Sir W. Jones' translation.

V. 47, h. 1. Mr. Wilsons' Dictionary does not contain the form **चिकित्सनम्**, which is found in the Calcutta edition and No. II.; but it has **चिकित्सितम्**, which is found in Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. I have, however, not made any alteration.

V. 47, h. 2. Mr. Wilkins' ms. reads **वैदेहिकानां**, but all the other authorities have **वैदेहकानां**. Mr. Wilkins' ms. likewise gives **पथं**, which is read **पथः** by the rest.

V. 50, h. 1. The Calcutta edition, Nos. II. V. VI. and VII. read **चैत्य**, while Mr. Wilkins' ms. and the Bombay copy have **चैत्र**. According to Mr. Wilson's Dictionary both modes are good in the sense required.

V. 51, h. 2. **अपपात्र** is found in the Calcutta edition, Nos. II. and VI., but Mr. Wilkins' ms. the Bombay copy, Nos. V. and VII. read **अवपात्र**. See note on v. 281, Chap. VIII.

V. 52, h. 1. **चेलानि** is found in the Calcutta edition and Mr. Wilkins' ms., all the others read **चेलानि**. From

CHAP. X. this and the former instances it is clear that both forms are good. See note on v. 103, h. 2, Chap. v.

V. 61, h. 1. The Calcutta edition is clearly in error in reading परिध्वंसाज्जायन्ते instead of परिध्वंसाजायन्ते, which is found in Mr. Wilkins' ms., the Bombay copy, Nos. II. VI. and VII. परिसाज्ञायात् is given in No. V.

V. 62, h. 2. Mr. Wilkins' ms. reads शुद्धि instead of सिद्धि, which is found in all the other authorities.

V. 66, h. 2. The Calcutta edition and No. II. read त्रेयस्त्वं केति चेद्भवेत्, but the other authorities differ considerably. Mr. Wilkins' ms. has त्रेयान् कस्त्वनयो, the Bombay copy has त्रेयस, but the remainder is uncertain. No. V. reads त्रेयस्त्वं केचिच्चेद्भवेत्. No. VI. gives त्रेयस्त्वं, but the rest is not clear, and No. VII. has त्रयस्त्वं कचिद्भवेत्. The Calcutta edition and No. II. have been followed: all the rest are more or less faulty.

V. 79, h. 1. No. II. differs from the Calcutta edition in reading भृत्वं for भृत्त्वं (भृत् + त्वं), and is supported by the Bombay copy. Mr. Wilkins' ms. has कृत्तिं. Nos. V. and VI. read भृत्यं, but No. VII. agrees, apparently by a subsequent alteration, with the Calcutta edition, which I have followed.

V. 82, h. 2. Mr. Wilkins copy and the Bombay ms. agree in reading गोरक्ष, but the Calcutta edition and other authorities have गोरक्ष.

V. 90, h. 1. The Calcutta edition has कृथां, which is confirmed by Nos. II. and V. Mr. Wilkins' ms. and No. VI. read कृथात्, but the Bombay copy and No. VII. have

have कृथा, which I have adopted, because it is the third case of कृषिः, and seems to suit better with the sense. CULLU'CA BHATTA likewise explains it by कृषणेन in the same case.

V. 92, h. 2. Though all the authorities are against the Calcutta edition and No. II., I have followed those two in reading शूद्री instead of शूद्रो. In Mr. Wilkins' Grammar, Rule 1033, it will be seen that certain declinable words when put in construction with the roots कृ, भू and अस्, take the termination ई, and are made indeclinable to attribute a new nature or quality to a thing.

V. 99, h. 2. Nos. VI. and VII. have पूत्रदारात्ययेप्राप्ते in the locative case, but the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy read पूत्रदारात्ययम्प्राप्तो. No. V. is deficient in this couplet. I have not deviated from the Calcutta edition.

V. 114, h. 2. I have not ventured to make any alteration in the text of the Calcutta edition, which reads अदोषवत्, and is supported by Nos. II. VI. and VII. and by the Bombay copy. Mr. Wilkins' ms. and No. V. have अदोषकृत्.

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## CHAP. XI.

Verse 1, hemistich 1. I have adopted सार्ववेदसं, which is found in No. II., and was formerly in the Bombay copy.

It

AP. XI. It is likewise the reading of Nos. V. VI. and VII. The Calcutta edition has सर्ववेदसं, and Mr. Wilkins' ms. reads सार्ववेदिनं.

V. 4, h. 2. The Calcutta edition, Nos. II. and VII. read दक्षिणाम्, as has been printed in the present work; but Mr. Wilkins' ms. and the Bombay copy have दक्षिणाः. Nos. V. and VI. read without the *visarga*, दक्षिणा.

V. 6, h. 2. It is not a little singular that a text of so much importance to the sacerdotal order should only be found in the Calcutta edition, No. II. and Sir William Jones' translation. It is not found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. or VII. Are we to consider it a pious fraud, designed at once to benefit the cause of learning and of the priesthood?

V. 9, h. 2. Mr. Wilkins' ms. and No. V. read धर्मः, all the others धर्म, without the *visarga*.

V. 21, h. 2. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. have बालिश्यात्, which has been adopted in the text; but the Calcutta edition reads बालिप्स्यात्. The Bombay copy gives the form बालिप्स्यात्; which is not recognized by Mr. Wilson's Dictionary.

V. 35, h. 2. No. II. has been altered, and agrees with the Calcutta edition in reading शुक्ला, and is confirmed by Mr. Wilkins' ms. Nos. V. and VII.; but the Bombay copy and No. VI. read शुक्ला.

V. 41, h. 1. Mr. Wilkins' ms. differs from every authority, and reads the first *páda* अग्निहोत्रप इध्याग्नीन्.

V. 50, h. 1. I have followed the Calcutta edition, No. II and Mr. Wilkins' ms. in reading पौतिनासिक्यं, for which

which Nos. VI. and VII. substitute **प्रतिनासिक्यं**; and the CHAP. Bombay copy and No. V. read **प्रतिनासिक्यं**.

V. 50, h. 2. The Calcutta edition and Nos. II. V. VI. and VII. read **आतिरेक्यं**, Mr. Wilkins' ms. **आतिरेक्यं** and the Bombay copy **आतिरेक्यः**.

N.D.—The verse which is numbered 52 in Sir W. Jones' translation is not printed in the order of the verses in the Calcutta edition; but, in imitation of No. II. it is printed on the margin of the page. It would seem as if the editors were in doubt whether it was authorised by CULLU'CA BHATTA; for he merely states in general terms, though at considerable length, the necessity of expiating sins and crimes in the present birth, to prevent the punishment awarded to them in v. 49, 50, 51, and in this dubious verse. The Bombay ms. is deficient in this couplet, but it is found with various differences in the other authorities. These will be quoted in full. I have not printed it among the other verses of the text, as it appeared to me, from the manner in which it is inserted in the Calcutta edition and No. II., and the total silence of the Bombay copy, that there was great reason to doubt its genuineness. It will be necessary, therefore, to observe, that from verse 51 to the end of this chapter Sir W. Jones' version will be always one couplet in advance of the Sanscrit text: thus v. 53 in his translation corresponds with v. 52 of the Sanscrit, and so on till the chapter is finished. This might have been obviated, either by inserting the verse in the original text, or by taking away the couplet from Sir W.

AP. XI. Jones' version, but I have thought it preferable to keep each part of the work perfect in its kind.

The Calcutta edition and No. II. read,

१ दीपहर्ताभवेदन्धःकाणोनिर्वीपकस्तथा १

१ हिंसारुचिःसदारोगीवातांगःपारदारिकः ॥

which agrees with Sir W. Jones' version.

But Mr. Wilkins' ms. has

१ दीपहर्ताभवेदन्धोकाणोनिर्वीपकोभवेत् १

१ हिंसायां व्याधिभूयिष्ठोअहिंसायां तु नीरुजः ॥

No. V. varies a little, and reads

१ दीपहर्ताभवेदन्धोकाणोनिर्वीपकोभवेत् १

१ हिंसायाव्याधिभूयस्त्वं अरोगित्वमहिंसया ॥

Nos. VI. and VII. exactly agree with this reading, except that they have भवेदन्धः and not भवेदन्धो.

V. 56, h. 2. Nos. V. VI. and VII. support the Bombay copy in reading गर्हितान्नाद्ययोजग्धिः instead of गर्हितानाद्ययोजग्धिः, which is the reading of the Calcutta edition and No. II. Mr Wilkins' ms. supports these, with the exception that it omits the *arka* over the ज

V. 58, h. 1. The Bombay copy, and Nos. II. and VI. support the Calcutta edition in reading स्वयोनीषु; but Mr. Wilkins' ms. and Nos. V. and VII. have स्वयोन्यासु. No. II. did not always read as it does at present, but has been altered.

V. 59, h. 1. I have ventured to differ from the Calcutta

cutta edition, and Nos. II. and V., which read the first CHAP. hemistich

१ गोबधोऽयाज्यसंयाज्यपारदार्यात्मविक्रयाः १

thus making but one compound of the whole hemistich, with the exception of the two first words. Mr. Wilkins' ms. has संयाज्यं, and विक्रयो, which is as good as the one adopted in our text. The Bombay copy has संयाज्यं and विक्रयः. But I have preferred the reading found in Nos. VI. and VII. viz. संयाज्यं and विक्रयम्. Of these authorities it will be seen that four of them make संयाज्यं to end in the first *páda* with an *anuswára*; and I have in consequence selected that reading for the second *páda*, which followed the same order.

V. 60, h. 1. The Calcutta edition and No. II. are one syllable too long in the first *páda*, owing to their ending it with the word उडे, viz. १ परिवित्तितानुजेनोडे १; but Mr. Wilkins' ms. the Bombay copy and Nos. V. and VI. omit the word उडे, and agree in all the remainder of the hemistich with the Calcutta edition and No. II. In No. VII. the hemistich is found thus,

१ परिवित्तितानुजेनूडेनपरिवेदनमेव १

In this it will be readily seen there are many errors.

V. 79, h. 2. I have deviated from the Calcutta edition and Mr. Wilkins' ms. in this passage, which read गोत्री सणस्यच, contrary to themselves in v. 95, Chap. v. No II. the Bombay copy and Nos. V. VI. and VII. support the present text in this passage, and in v. 95, Chap. v.

V. 80, h. 1. The Bombay copy has प्रतिरोडो, with which



XI. which Mr. Wilkins' ms. agrees by an alteration: all the others agree with the text.

V. 80, h. 2. Mr. Wilkins' ms. has तुनिमित्ते, the Bombay copy reads तन्निमित्तो, and No. V. वन्निमित्ते.

V. 82, h. 1. Though No. II. now agrees with the Calcutta edition and Nos. V. VI. and VII., it did not do so originally, but has been altered to conform to it. The word शिक्षा is recognised by CULLU'CA in his comment, and is there explained by निवेद्य. Mr. Wilkins' ms. has शिक्षानां and the Bombay copy शिक्षावा.

V. 85, h. 2. The Calcutta edition, Nos. II. VI. and VII. read पवित्रं, and Mr. Wilkins' ms. did so formerly, but now reads यवित्रा, which is the reading of the Bombay copy, and seems to be indispensable to agree with the word वाक्. Mr. Wilkins' ms. differs from all the other authorities in reading एषां for तेषां, which is the first word of the couplet.

V. 92, h. 2. The words अपनुत्यर्थ have been introduced into the text in the place of अपनुत्यर्थ, which are found in the Calcutta edition, Nos. VI. and VII. Mr. Wilkins' ms. and Nos. II. and V. read अपनुद्यर्थ. The first word is clearly formed with अप + णुद् + ति by Rule 830 of Mr. Wilkins Grammar, and will be found occurring in the fourth case at the end of verse 106.

V. 95, h. 1. Mr. Wilkins' ms. reads पिशाचानां in place of पिशाचान्नां, which is found in the Calcutta edition, Nos. II. V. VI. and VII. The Bombay copy drops a syllable, and reads पिशानां

V. 102, h. 2. It must be by a poetical licence for the CHAF sake of the metre, that अपातुदेत् is found in every copy, with a long आ after the letter प. See verses 75, 92 and 106, where it is short. This couplet is not found in No. V.

V. 103, h. 1 and 2. No. II. now agrees with the Calcutta edition and the text, but did read अभिभाषेन, which is likewise the reading of Mr. Wilkins' ms. in this word. Mr. Wilkins' copy likewise differs, and has the word तल्पो and सुप्यात् for स्वप्यात्, and श्लिषन् for श्लिषेत्. The Bombay copy likewise has तल्पो and सुप्यात्; but in the rest of the couplet agrees with the Calcutta edition. No. V. has तल्पो, but is wanting in the word स्वप्यात्, and substitutes आलिंग्य for श्लिषेत्. Nos. VI. and VII. read तल्पसुप्यात् and आश्लिष्य, but agree with the Calcutta edition in the remainder of the distich.

V. 104, h. 2. The Calcutta edition and Nos. VI. and VII. agree in reading नैर्ऋतीं; but No. II. has तैर्ऋतीं, and Mr. Wilkins' ms. नैर्ऋत्यां. The Bombay copy seems to have been intended to agree with the Calcutta edition, as it has नर्ऋतीं, having the *arka* omitted, perhaps by an error of the copyist. No V. reads नैर्ऋति. The Calcutta edition has been followed, being in part supported by Mr. Wilson's Dictionary.

V. 106, h. 1. अभ्यस्येत् is found in the Calcutta edition and No. II. and is quite correct if the verb be of the fourth conjugation in this peculiar sense; but Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. read the word

. XI. अभ्यसेत्, as if it belonged to the first conjugation. No. V. has अभ्यासन्. I have adhered to the Calcutta edition.

V. 107, h. 2. Mr. Wilkins' ms. is supported by the Bombay copy in substituting विविधेर्नियमेरिमेः for हभिनी नाविधेर्वतैः, but Nos. II. V. VI. and VII. support the Calcutta edition and the present text.

V. 111, h. 2. Mr. Wilkins' ms. the Bombay copy and No. VII. read तथासीन instead of तथासीनो which is the reading of the Calcutta edition, Nos. II. V. and VI.

V. 112, h. 1. The Calcutta edition and No. II. read अभिशस्ता, which has been followed in the text; but Mr. Wilkins' ms. has अतिशस्तां, and the Bombay copy reads अभिषक्तां. No. V. substitutes अभिषक्तानां च, and Nos. VI. and VII. read अभिषक्तां च.

V. 112, h. 2. Mr. Wilkins' ms. and the Bombay copy read मग्नां वा सर्वप्राणैर्विमोचयेत्. No. V. has लग्ने, and substitutes प्राणे for प्राणैः. Nos. VI. and VII. agree with Mr. Wilkins' ms. except that they read लग्नां for मग्नां. I have not made any alteration from the Calcutta edition and No. II. except dropping the redundant रू in विमोचयेत्.

V. 117, h. 2. This hemistich is a syllable too long in the first *páda* in the Calcutta edition, Nos. II. V. VI. VII. and VIII. The Bombay copy reads १ अवकीर्णेष्वतेषु ध्येत् १ and Mr. Wilkins' ms. has १ अवकीर्णचिमुग्रर्थ १. These two contain the right number of syllables, but are deficient in the *exception* required, and which is expressed by the word वज्जी in the other authorities. I have thought it better to make no alteration.

V. 118, h. 1. No. II. and Mr. Wilkins' ms. read CHAI कालेन instead of काणेन, which is found in all the other authorities. Sir W. Jones recognises both forms in his translation, by the words "must sacrifice a black or a one-eyed ass."

V. 118, h. 2. The Calcutta edition must be correct in reading निश्चिंति, which is supported by Nos. V. and VI. and very nearly by Mr. Wilkins' ms. which has निश्चिंति, without the *arka*, most likely by an omission of the copyist. Sir W. Jones has NIRRITI. No. II. is clearly in error in reading नेश्चिंति, and the Bombay ms. is still more faulty in the word नेश्चिंती, in which there is an न for an त, and a long ई. In the note on v. 104, it will be observable that the word निश्चिंति: is there in its derivative form, and is in all likelihood perfectly correct as नेश्चिंती. No. VII. differs from all and reads नेश्चिंतं.

V. 119, h. 1. Mr. Wilkins' ms. has अनन्तश्चसमित्युच्चा instead of अन्तश्चसमेत्युच्चा, which is found in the Calcutta edition, and No. II. The Bombay copy has अन्तस्वसनष्टफवा, which is quite faulty. No. V. reads the first word like the Calcutta edition, but finishes with समृतस्युच्चावा. Nos. VI. and VII. vary a little from the Calcutta edition and read समित्युच्चा. The difficulty lies in the choice between सम and समू. The comment supports the text in the following words १ तदन्तेसमासिंचन्तुमास्तइत्ये तयाञ्चवा १, some of which are not intelligible.

AP. XI. V. 122, h. 2. Mr. Wilkins' ms. the Bombay copy and No. V. read सप्तागारं च, but all the others have सप्तागारां च

V. 123, h. 2. An error seems to have crept into the present work in inadvertently following the Calcutta edition in the expression त्रिषवणत्व (तु), which, according to Mr. Wilkins' ms. and the Bombay copy, should be त्रिषवणम्. Nos. II. VI, and VII. read the same, except that they substitute न for ण, but the latter letter is found in the same expression in Mr. Wilsons' Dictionary. No. V. is altogether different.

V. 125, h. 2. All the authorities differ from the Calcutta edition and read यावदाः, and not यावकैः as is found in the Calcutta edition.

V. 127, h. 2. It is very singular that the Calcutta edition and No. II. substitute सुचरितव्रतः for शुद्ध्यर्थमात्मनः, which is the reading of all the other authorities, and of CULLU'CA BHATTA, who says आत्मशुद्ध्यर्थम्. No. V. reads, evidently by an error of the copyist, बुद्ध्य, &c. I should have read with the greater number, perhaps, in this case, if the text had not been fully supported by Sir W. Jones' translation.

V. 130, h. 1. Mr. Wilkins' ms. has कृच्छ्रं, but all the others have कृत्स्नं, which is supported by Sir W. Jones.

V. 157, h. 1. Mr. Wilkins' ms. and No. V. have समावृत्तको, which is nearly confirmed by the Bombay copy, which gives समावृत्तिका; but the Calcutta edition is supported by Nos. II. and VI. The reading of the Calcutta edition is likewise found in No. VII. but it is by a subsequent alteration.

I have not thought it advisable to deviate from the CHAP. XI  
Calcutta edition.

V. 160, h. 2. Mr. Wilkins' ms. reads शुद्धत्वं instead of  
उत्तार्य. The Bombay copy has उडार्य, and No. V. शुद्धर्य  
The rest barely differ from the Calcutta edition.

V. 162, h. 2. No. V. agrees with the Calcutta edition  
and No. II. in reading स्वजातीय; all the others have स  
only for the first syllable. See note on v. 41, Chap. x.

V. 171, h. 1. The form पेतृष्वसेयीं is found in the  
Calcutta edition, and is recognised by Mr. Wilson's Dic-  
tionary, and by Mr. Wilkins' Grammar, Rule 891; but  
that of Dr. Carey, p. 632, only specifies पेतृष्वस्त्रीय. Nos.  
II. VI. and VII. have पेतृष्वस्त्रीयः. The Bombay copy  
varies a little and reads पितृष्वस्त्रीयः, and No. V. has  
पितृष्वस्त्रीयां. Both the latter forms are unaffected by  
वृद्धिः. I have followed the Calcutta edition, as the form  
of the word found in it is quite correct.

V. 172, h. 1. Mr. Wilkins' ms. reads नोपगच्छेत; all  
the other authorities have नोपयच्छेत, except that the  
Calcutta edition and Nos. II. and VI. read the word in the  
common form, and add तु to complete the measure; while  
the others read the word in the proper form.

V. 179, h. 1. For एषा which is the reading of the  
Calcutta edition and No. II. (in the latter the *anuswāra*  
appears to have been added subsequently), Mr. Wilkins'  
ms. has एषा, and the Bombay copy, Nos. VI. and VII.  
एताः. No. V. reads कृतः. I have followed the Calcutta  
edition.

P. XI. V. 180, h. 1. Mr. Wilkins' ms. and the Bombay copy have समाचरन्, while all the others read सहाचरन्.

V. 188, h. 1. The Calcutta edition appears to be in error in reading एतदेवविधिं; but No. II. the Bombay copy and No. V. read the first word एत, to agree with विधिं, which is masculine. Mr. Wilkins' ms. Nos. VI. and VII. read एवं. See verse 217 of this Chap. where the same expression occurs in the correct form.

V. 194, h. 2. Mr. Wilkins' ms. is solitary in reading परियहान् for प्रतिग्रहात्.

V. 195, h. 2. I have ventured to alter प्रतिपृच्छेयुः into परिपृच्छेयुः, the latter being the reading of every authority except the Calcutta edition and No. II. The preposition परि is further supported by CULLU'CA's comment.

V. 197, h. 2. Mr. Wilkins' ms. the Bombay copy and Nos. VI. and VII. read विशुद्ध्यति, but the Calcutta edition, Nos. II. and V. read with the present text व्यपोहति.

V. 198, h. 2. अवसेधति is found in Mr. Wilkins' ms. the other works read the preposition अप.

V. 200, h. 1. An *anuswāra* is read over अन्न in Mr. Wilkins' ms. but not in the others,

V. 202, h. 1. The Calcutta edition and No. II. read सन्निवेश्यच, Mr. Wilkins' ms. has सन्निवेश्यच, and Nos. V. VI. and VII. सन्निषेयत्. The Bombay copy is deficient in this verse.

V. 207, h. 1. Mr. Wilkins' ms. substitutes तलात् for तले; but the Bombay copy, Nos. V. VI. and VII. read द्विजन्मनः.

द्विजन्मनः In Chap. iv. it will be seen that v. 168 is al- CHAP. 1  
most identical with this.

V. 217, h. 2. The Calcutta edition reads चान्द्रायण, without the *anuswāra*, but it is found in all the other authorities, and has been inserted in the present text.

V. 218, h. 1. At the end of the first hemistich Mr. Wilkins' ms. reads स्थितः, but all the other authorities agree with the text in reading स्थिते.

V. 218, h. 2. I have adhered to the Calcutta edition and No. II. in reading हविषाशी, though Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI. and VII. read हविषस्य.

V. 221, h. 2. Mr. Wilkins' ms. reads the first words of this hemistich सर्वेकुशल, by a subsequent alteration; but it is not clear what was the original reading. All the authorities have सर्वाकुशल. Mr. Wilkins' ms. is likewise unsupported in substituting महर्षयः for महर्षभिः.

V. 223, h. 1. I have altered the phrase त्रिरहम् of the Calcutta edition and No. II. into त्रिरहस, to make it agree with Mr. Wilkins' ms. Nos. V. VI. and VII. This reading is further supported by the Calcutta edition and the other authorities in h. I, v. 259 of this Chapter, q. v.; and for the sake of making the grammar of the text agree with itself, as is required by the copulative च, I have followed Mr. Wilkins' ms. No. II. and the Bombay copy in reading त्रिर्निशायाः. The Bombay copy reads the first phrase त्रिरहं. The Calcutta edition, Nos. V. VI. and VII. read the second phrase त्रिर्निशायां.



IAP. XI. V. 231, h. 2. The Calcutta edition is supported by Nos. II. VI. and VII. in reading मनोवाङ्मूर्तिभिः, and likewise by the comment, which explains the passage by the words मनोवाक्यायैः. The Bombay copy reads nearly the same as the Calcutta edition, viz. मनोवाक्मूर्तिभिः; but Mr. Wilkins' ms. and No. V. substitute कर्मभिः for मूर्तिभिः, intending evidently to read the same as in v. 236, Chap. II. where the expression मनोवचनकर्मभिः will be seen to occur.

V. 233, h. 1. Mr. Wilkins' Ms. is unsupported by any of the other authorities in reading स्यात् तु लाघवं in the place of स्यादलाघवम्.

V. 234, h. 1. Mr. Wilkins' ms. and No. V. have दैवं भानुथकं; but Nos. II. VI. and VII. and the Bombay copy agree with the Calcutta edition, in reading दैवमानुषकं, to which I have adhered in the text.

V. 238, h. 2. Though I have followed the Calcutta edition and No. II. in reading सर्वन्तु, I think the form सर्वन्तत्, found in Mr. Wilkins' ms. and Nos. VI. and VII. is to be preferred. The Bombay copy has तत्सर्व, which is likewise good; but No. V. is faulty in reading सर्वतत्र.

V. 241, h. 1. It has just been observed in the note on v. 231, that the authorities differ about मनोवाङ्मूर्तिभिः, the same phrase occurs in this verse in the Calcutta edition and No. II. and is again confirmed by the comment, which gives मनोवाग्देहेः. Mr. Wilkins' ms. and the Bombay copy

copy are consistent with themselves, and read as before; CHAP. but Nos. V. VI. and VII. substitute वाक्कायकर्मभिः

V. 244, h. 2. Mr. Wilkins' ms. reads this hemistich thus:

१ सर्वेतपःप्रशंसन्तितपःपुण्यसमुद्भवः ॥

The last word is clearly an error, as it ought to be समुद्भवं to agree with तपः, which is neuter. The Bombay copy agrees with the Calcutta edition and No. II., except that it reads उद्भवं for उत्तमं; but Nos. V. VI. and VII. read

१ सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुद्भवं ॥

I have adhered to the Calcutta edition.

V. 245, h. 1. The Calcutta edition, No. II. and the Bombay copy read क्षमा, but Mr. Wilkins' ms. has क्षमः, and Nos. V. VI. and VII. have क्षमाः.

V. 248, h. 1. The Calcutta edition and No. II. are at variance, the former reading सव्याहृतिप्रणवकाः, and the latter having the second word सप्रणवाः, which is likewise the reading of Mr. Wilkins' ms. The comment likewise repeats the same form. The other authorities differ considerably, and have a syllable too much in this *páda*. I have thought it better to preserve the reading of the Calcutta edition, and record the other reading here.

V. 249, h. 2. The mss. vary with regard to the reading of some of the words of this couplet, but the present reading seems incontestible, as it is supported by the texts alluded to being quoted in the comments. The principal difference consists in Mr. Wilkins' ms. substituting माहेन्द्रं for माहित्रं, but the latter word is fully supported by the comment.

AP. XI. V. 250, h. 1. For अस्यवामीयं of the Calcutta edition, Mr. Wilkins' ms. substitutes अस्यमाहीपं; but the Bombay copy, by an error of the pen, reads a च for a व, or would otherwise agree with the Calcutta edition, Nos. II. V. VI. and VII.

V. 250, h. 2. Mr Wilkins' ms. substitutes जप्त्वातु, and the Bombay copy जप्त्वाच for जपित्वा, which is found in all the other authorities.

V. 259, h. 2. The Calcutta edition is supported by Nos. II. V. VI. and VII. in reading त्रिर्जपित्वा, &c., while Mr. Wilkins' ms. and the Bombay copy have जप्त्वा त्रिर, &c.

V. 263, h. 1. The authorities are divided between the word क्षिप्तं and क्षिप्रं; for the former reading we have the Calcutta edition, Nos. II. V. VI. and VII., and for the latter we have Mr. Wilkins' ms. and the Bombay copy. The comment throws no light on the subject, and I have followed the Calcutta edition, &c.

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## CHAP. XII.

2. XII. Verse 16, hemistich 2. Mr. Wilkins' ms. varies from the Calcutta edition and No. II. in reading यातनात्मीयम् instead of यातनार्थयिम्. Nos. V. and VI. are deficient in this

this verse. Sir W. Jones' version supports the Calcutta edition and No. II.

N. B.—This chapter is not found in No. VII. which will account for its not being quoted.

V. 21, h. 2. No. VI. and Mr. Wilkins' ms. read संपरित्यक्त, but the Calcutta edition, Nos. II. V. and the Bombay' copy agree with our text in reading the first syllable स (सः), instead of सं.

V. 23, h. 2. दद्यात् is substituted for दध्यात्, in Mr. Wilkins' ms. the Bombay copy, and No. V.; but the latter reading is found in the Calcutta edition and No. II. and seems supported by Sir W. Jones' translation, as well as by CULLU'CA's comment, which has संगतंकुर्यात्. The verse is not found in No. VI.

V. 26, h. 2. Mr. Wilkins' ms. has आश्रयं instead of अश्रितं, which is found in every other authority, except No. VI., which is deficient in this verse.

V. 30, h. 2. Mr. Wilkins' ms. reads अयो, but every other authority has अम्यो.

V. 32, h. 1. Though I have followed the Calcutta edition and No. II. in reading रुचिता, all the other authorities substitute रतिता, which I think quite as good as the other. The comment explains the phrase by १ फलार्थकम्मीनुष्ठानशालता ।

V. 38, h. 2. The Calcutta edition and No. II. read यथोत्तरम्, which appears to be the reading intended by the comment ; but all the other authorities have यथाक्रमं.

V. 41, h. 1. I have altered हषा into हषा, which is the reading of Mr. Wilkins' ms. the Bombay copy and No. V. The Calcutta edition and No. VI. read the word without the *anuswāra*; but either form will make good sense and grammar,

V. 42, h. 2. The Bombay copy and CULLU'CA's comment exactly correspond with the Calcutta edition and No. II. in the reading of this verse. Nos. V. and VI. agree with one another, but differ from the Calcutta edition in substituting मृगालाञ्च for मृगाञ्च, and सरोसृपाः instead of सकञ्चपाः. Mr. Wilkins' ms. reads the verse as follows :—

१ स्थावराक्रमयःकीटाभक्त्यानक्रासरोसृपाः१

१ पशवञ्चमृगालाञ्चजघन्यातामसीगतिः१

Sir William Jones gives the *shakal* (मृगालाञ्च) instead of the मृगाञ्च of the Calcutta edition, &c. Supported as this verse is I have not made any alteration.

V. 44, h. 2 The word तामसेषु is found in Mr. Wilkins' ms. and the Bombay copy; but the Calcutta edition, Nos. II. V and VI. give तामसीषु, which I have followed. If the masculine form is considered as the better reading, we must suppose that the word गुणः is understood, and if the feminine is preferred we must suppose it to be गतिः. Mr. Wilkins' ms. and the Bombay copy confirm themselves in reading राजसेषु in the masculine form in v. 47, h. 2.

V. 47, h. 1. Nos. V. and VI. substitute विविधी in the place of विबुधाः. The first of these words appears to be an

an error of the copyist, and the latter is confirmed by CH Mr. Wilson's Dictionary.

V. 49, h. 2. The Calcutta edition, Nos. II. V. and VI., read **द्वितीया**, but Mr. Wilkins' ms. has **मध्यमा**, which is supported by Sir W. Jones' version. The comment likewise employs the latter word. I have not, however, varied from the Calcutta edition, &c. as the word **द्वितीया** is so fully supported, and may have been employed for the sake of variety.

V. 50, h. 1. I am inclined to think that the reading of the Calcutta edition and No. II. which I have followed, is not so good as that of Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. The Calcutta edition and No. II. read **महानयत्तमेवच**, while all the others have **महानयत्तएवच**. The error arose from not attending to the fact, that 'it is to the Regents of the *Manat* and the *Avyacta*, and not to the principles, that souls endued with the property of goodness are conveyed.

V. 51, h. 1. The Calcutta edition reads **त्रिःप्रकारस्य**, but all the other authorities have **त्रिप्रकारस्य**, which I have adopted.

V. 63, h. 1. The authorities vary considerably about the word **तैलपयः**. The Calcutta edition and No. II. have **तैलपकः**, Mr. Wilkins' ms. gives **वै तैलपः**, the Bombay copy reads **तौलपपः** in which it is clear that the **ओ** is written for the letter **हे**, and the second **प** for a **य**. No. V. has **तैलपायकः**, and No. VI. has the same form, but preceded by a **वै**. I have followed the reading which

was intended by the Bombay copy. The text and comment, singularly enough, differ from Sir W. Jones' translation, and understand a bird, and not an insect (the cockroach), by this word.

V. 63, h. 2. Mr. Wilkins' ms. is quite unsupported in substituting चक्रवाकः for वीरीवाकः.

V. 72, h. 1. The word मैत्राक्षज्योतिकः is so fully explained in the comment, that there can be no doubt as to the correctness of its form, which is confirmed by the text of the Calcutta edition and No. II. Mr. Wilkins' ms. has मैत्राख्यो ज्योतिषः. The Bombay copy reads the same as the Calcutta edition, except that it substitutes ख्य for क्ष, and Nos. V. and VI. have क्षि for क्ष.

V. 76, h. 2. दुःसहान् is substituted in Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. for दाखान्; but the latter reading is supported by the comment and by Sir W. Jones' translation.

V. 78, h. 1. The form जन्मच is found in the Calcutta edition No. II. and the Bombay copy. Mr. Wilkins' ms. has जन्मसु, and Nos. V. and VI. जनन. I have not differed from the Calcutta edition.

V. 82, h. 1. The Calcutta edition, No. II, the Bombay copy, and the comment read मर्वः, but Mr. Wilkins' ms. has धर्मः, and Nos. V. and VI. read सर्गः.

V. 82, h. 2. The Calcutta edition and No. II. read this hemistich thus :

१ नैत्रेयसकरकर्मविप्रस्येदन्निबोधत ॥

The Bombay copy substitutes the reading adopted in the text,

text, which is supported by all the other authorities, with two trifling variations, viz. No. V. has निःश्रेयसं, Mr. Wilkins' ms. and Nos. V. and VI. have हनं instead of इमं.

V. 86, h. 1. Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. substitute पूर्वेषां for सर्वेषां, which is found in the Calcutta edition and No. II. The comment seems rather to lean to the reading in Mr. Wilkins' ms. I have however made no alteration in the text, which is on the whole supported by Sir W. Jones' version.

V. 88, h. 2. The Bombay copy supports the Calcutta edition and No. II. in reading प्रवृत्तं; but Mr. Wilkins' ms. has प्रवृत्तिं.

V. 90, h. 1. Sir W. Jones' translation confirms the reading of the Calcutta edition, and the present text, in the word साभ्यताम्. No. II. reads सास्यताम् evidently by an error of the copyist. Mr. Wilkins' ms. has पाष्णितां, the Bombay copy साङ्ग्यतां. No. VI. gives सात्स्यतां, with which No. V. seems to agree, but the writing is not clear.

V. 90, h. 2. The root सेव् "serve," is of the first conjugation, yet Mr. Wilkins' ms. reads सेवमानः, as if of the fourth conjugation; for the passive sense is inadmissible. All the other authorities support the list of roots and the implied sense, which require सेवमान.

V. 90, h. 2. The Bombay ms. and Nos. V. and VI. support Mr. Wilkins' ms. in reading अभ्येति. This reading is undoubtedly faulty, because it is at variance with the plain context of the verse, and the hopes held out in their religion. Disinterested acts of religion are the sole means  
by



.XII. by which they believe eternal liberation of soul from the accidents of matter can be obtained. Hence the word अत्येति, as found in the Calcutta edition and No. II. is the right reading. This word is explained by अतिक्रामति “*he surpasses*,” in CULLU’CA’s comment, which perfectly supports Sir W. Jones’ version of the passage. अभ्येति implies “*he attains*,” which would reverse the true sense.

V. 97, h. 2. I have ventured to differ from the Calcutta edition, Mr. Wilkins’ ms. Nos. II. V. and VI., which read १ भूतम्भयम्भविष्यञ्च १. The idea intended is, as rendered by Sir W. Jones, “*all that has been, all that is, and all that will be*.” The first word is therefore right, the second, if correct, is out of its place and should be last, and the third word is ungrammatical in all the authorities just quoted, and should be भविष्यच्च (भविष्यत् + च). The reading of the Bombay copy is perfect in my opinion, and I have therefore adopted it, viz. १ भूतम्भवद्भविष्यच्च १ containing the participles past, present, and future, of भू “*be*.”

V. 98, h. 1. I fear the text is incorrect in reading रूपञ्च in the masculine, agreeably to the Calcutta edition and No. II. Mr. Wilson’s Dictionary only gives it as a noun in the neuter, Mr. Wilkins’ ms. the Bombay copy, and Nos. V. and VI. read रूपञ्च

V. 100, h. 1. Mr. Wilkins’ ms. the Bombay copy and No. V. read सेनापत्यं, but the Calcutta edition and No. II. read the word (with *vriddhi*) सेनापत्यं No. VI. is deficient in this couplet.

V. 104, h. 2. Mr. Wilkins' ms. the Bombay copy, and CHAP. No. V. read कल्मषं; but I have followed the Calcutta edition and No. II. in reading कित्त्विषं. The verse is not found in No. VI.

V. 105, h. 2. For शुद्धि, which is found in the Calcutta edition and No. II., Mr. Wilkins' ms. substitutes सिद्धि, and the Bombay copy शुधि. Nos. V. and VI, read कर्मबुद्धि, and not धर्मशुद्धि.

V. 109, h. 1. Mr. Wilkins' ms. is unsupported in reading अभिगतः; all the other authorities have अधिगतः.

The word परिवृंहणः is not found in Mr. Wilson's Dictionary; but the participle is there given. Nos. V. and VI. read the epithet सपरिवृंहिणः, all the other authorities agree with the text.

V. 111, h. 1. Mr. Wilkins' ms. has हेतुक; but all the other authorities read हेतुक. Both forms are found in Mr. Wilson's Dictionary.

V. 115, h. 2. Mr. Wilkins' ms. is quite solitary in reading बन्धून् for वक्तृन्.

V. 117, h. 2. The form मयेदम् is found in Mr. Wilkins' ms.; but all the others read ममेदम्.

V. 118, h. 2. I have followed the Calcutta edition, which is supported by No. V. in reading in the second hemistich सम्पश्यन्, while even No. II. as well as the other authorities, read सम्पश्येत्. The suspense of the affirmation upon this word seems to require the reading as found in the Calcutta' edition, which I have accordingly followed.

.XII V. 120, h. 1. Mr. Wilkins' ms. and Nos. V. and VI. read स्वेषु for खेषु, which is supported by Sir W. Jones' version; and is undoubtedly the reading intended, from the double meaning of the word खं.

V. 121, h. 1. The word कोष्ठे, given in Mr. Wilkins' ms. is substituted for क्रान्ते, which is found in all the other authorities. The meaning of the first word in this passage must be "*stomach*;" that of the latter is stated to be "*foot*" in the comment, which is supported by Sir W. Jones' version.

The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read हरिम्; but as विष्णुः had been just alluded to, we must be convinced that this is an error. Sir W. Jones' version, the comment, the Calcutta edition, and No. II. all support the evident context, and read हरम्.

V. 123, h. 1. The Bombay copy has एनमेके, &c. instead of एतमेके, which is the reading of the Calcutta edition and No. II.; but Mr. Wilkins' ms. reads एवमेके.

V. 125, h. 2. The word सनातनम् is substituted for परम्पदम् in Mr. Wilkins' ms.; but the latter word is confirmed by the Bombay copy, the Calcutta edition, and No. II.

Nos. V. and VI. have not the verses 123 and 125.



## SUPPLEMENTARY NOTES.

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IN the course of printing the foregoing Notes, some few subjects presented themselves that seemed deserving of notes ; these, together with a few remarks on the use of the apostrophe (’), are here subjoined.

### CHAP. I.

Verse 85, hemistich 1. There is a difficulty of choice in such expressions as **द्वापरेपरे**, whether we should understand the last word to be **पर** or **अपर** ; if the latter, the apostrophe (’) ought to be inserted. Both words mean the same thing, *viz.* “ *other.*” To determine what was the intention of the author of **MBNU**, we must refer to such passages as are not equivocal. In Chap. VII. v. 157, the expression **चापराः (च+अपराः)** will be seen. The Calcutta editors seem generally to have preferred this last form ; for it will be observed in this Chap. v. 61, that an apostrophe has been printed in conformity with the Calcutta edition ; the same may be seen in Chap. VIII. v. 210 ; yet, by a singular deviation, they have omitted it in this verse. The form **पर** seems to be employed when the word is either used as a noun, or absolutely.

V. 114, h. 1. The Calcutta edition reads the first *páda* as one compound ; but from the comment it is quite clear that the word योगं should be separate, as it governs धर्मः. All the authorities support the comment and the present text.

## CHAP. II.

Verse 79, hemistich 2. Contrary to the rule intended to be followed, the apostrophe has been inserted between the words एव and अहिः. The same is in the Calcutta edition.

V. 101, h. 2. All that has been hazarded in the note on v. 101, h. 2, in page 334, is much corroborated by Rule 1073 of Mr. Wilkins' Grammar, q. v. Dr. Carey, in his Grammar, page 834, Rule 18, gives the same definition and example, viz. प्रत्यग्यामात् to illustrate it.

V. 234, h. 2. Following the Calcutta edition, an apostrophe has been printed between तस्य and अफलाः.

## CHAP. III.

Verse 12, hemistich 2. An apostrophe has been improperly printed between क्रमशः and वाराः. The comment intends the latter word ; yet under one point of view the word अवराः will make this hemistich to imply nearly the same thing, viz. "*these inferior women may be taken in succession.*"

V. 38, h. 2. It will be easily observed, that the phrase  
उदजः

उढजः in this hemistich, is contrary to the sense as well as CH  
to the example of its previous use in this couplet, which  
require उढाजः. CULLU'CA BHATTA notices this irre-  
regularity in the word, and states it nearly in the very words  
he had employed to mark the irregularity of मौजी in  
Chap. 11. verses 169 and 171. (See note in page 335,) viz.

१ कायोढजइतिउचापोःसंज्ञाहृन्दसोर्बहुलमितिह्रस्वत्वम् ॥

V. 64, h. 1. Following up the spirit of the note just  
given on v. 38, h. 2, the phrase मूद्रापत्यैः should have an  
apostrophe between मूद्रा and अपत्यैः.

V. 100, h. 1. It ought to have been state in the pre-  
vious note on this verse, that the comment supports the  
masculine form शिलः, and states it to imply "the grains  
left in a reaped field."

V. 141, h. 1. An apostrophe should be inserted between  
सा and अभिहिता.

V. 185, h. 1. It has been remarked in the note on  
this verse, page 344, that the latter portion of the word  
त्रिणाचिकेत appears to be a volitive form of कित् "know;"  
but this root being of the third conjugation, which takes  
the form चिकेत्ति "he know," (Wilkins' Grammar, page 212)  
it may with equal or more propriety be referred to it.

## CHAP. IV.

- . Verse 167, hemistich 1. This hemistich contains, in imitation of the Calcutta edition, an apostrophe in opposition to the strict rule of grammar.

## CHAP.

- . Verse 12, hemistich 2. In addition to what has been said in page 440, V. l. II, I wish to refer to Mr. Wilson's highly beautiful and poetical version of the *Mégha Duta*, p. 92, note, verse 5, 4, where it will be seen that that able scholar has noticed the circumstance of the शुक्रः or parrot, and the सारिका or *maina* (a species of jay), being generally associated together.

## CHAP. VII.

- II. Verse 170, hemistich 2. The word उच्चित which is found in all the authorities will confirm the reading adopted in Chap. v. verse 40, and which has already been remarked upon in page 363.

V. 203, h. 1. The Calcutta edition and No. II. read धर्म्यान्, which I have followed ; all the other authorities read धर्मीन्. The comment explains the hemistich thus :

१ तेषांचपरकीयान्धर्मीदनुपेतानाकारान्देशधर्मतयाशास्त्रेणाभ्युपेतान्प्रमाणीकुर्यान् ॥

V. 209,

V. 209, h. 1. The word प्रकृतिम् is found in the Calcutta CHAP. VII. edition, No. II. Mr. Wilkins' ms. and the Bombay copy. There appears to be a difficulty in reconciling it with the noun मित्रं, which must be understood in the nominative case to agree with the passive verb.

This couplet is not in Nos. V. VI. and VII., and these mss. are very different from the others towards the end of this book. The comment explains this hemistich as follows:

१ धर्मशंकृतोपकारस्य स्मृतां नुरागमनुरक्तं स्थिरकार्यीरम्भम्पी  
तिमत्प्रकृतिकं यत्तन्नि जगति शयेन रास्यते ॥

## CHAP. VIII.

Verse 211, hemistich 2. An apostrophe ought to have CHAP. VIII. been inserted between कर्तव्या and अंश

## CHAP. IX.

Verse 20, hemistich 1. The apostrophe between चरन्ति CHAP. IX. and अपतिव्रता is not strictly necessary.

V. 98, h. 1. The word ददत् is printed ददन्, in imitation of the Calcutta edition, Nos. II. and V. and the Bombay copy read correctly ददत् (See Mr. Wilkins' Grammar, Rule 675) No. VI. is deficient. No. VII. and Mr. Wilkins' ms. were correct, but have been altered to ददन्.



HAP. IX. V. 100, h. 1. The Calcutta edition, Nos. V. and VII. had the word अनुश्रम long in the penultimate ; but No. II. and the Bombay copy agree with the grammar, and read it short. I have made no alteration.

THE END

# ERRATA.

## TEXT.

Page.	Chap.	Vers.	Hemistich	Correct.	Incorrect.
१५	II.	३	1	संकल्प	संकलप
१८	II.	३१	2	षूद्रस्य	शुद्रस्य
४८	III.	४९	1	पुमान्	पुमाम्
४८	III.	४९	2	पुमान्	पुमाम्
४८	III.	५१	2	गृह्णच्छुल्कं	गृह्णच्छुल्कं
५४	III.	१०५	1	वसेत्	वसन्
६९	III.	२३४	2	तिलैश्च	तिलैश्च
७७	IV.	१३	2	स्वर्ग्य	स्वर्ग
८६	IV.	९२	2	मूलान्	मुलान्
१०८	V.	२२	1	यज्ञ	यज
१६१	VII.	२०९	1	प्रकृतिमेव	प्रकृतिमेव
२१५	IX.	३७	2	पुष्यति	पुष्यति
२२२	IX.	९८	1	ददत्	ददन्
३०४	XII.	९६	2	तानिच	तातिच

## NOTES.

Page.	Line.	Correct.	Incorrect.
329	6	विशीर्यति	विशीर्यति
339	15	चिह्न	चिन्न
342	7	कुमारीश्च	कुमारीश्च
348	18	tenth	fifth
376	21	क्रियमाणानि	क्रियमाणनि
376	21	ह्रियमाणानि	ह्रियमाणनि
383	26	तदात्वे	तदवे
395	25	शिष्य	शिष्यः
391	20	यथास्थितिः	यथास्थितिः
394	2	उपभोगो	उपभोगी

*Letters broken in some Copies.*

TEXT.				
Page.	Chs	Verse.	Hemistich.	Perfect.
७४	III.	२८२	२	ग्रेर्दि
८२	IV	५५	१	नापि
१४०	VII.	२१	२	रोतरम्
१८२	VIII.	१६३	२	नसिध्यति
२२२	IX.	१०६	१	मानवः
२४३	IX.	२९२	२	सुरैः
२५८	X.	८१	१	पजीवं
२८७	XI.	२०८	१	चक्र
२९९	XII.	४४	१	दाम्भिकाः
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NOTES.		
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